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VISVA-BHARATI NEWS

Volume V - VI

JULY, 1936.

VISVA-BHARATI NEWS

Volume V.

JULY, 1936.

Number One



Benode Mukherjee.

Santiniketan and Sriniketan.

As the Asrama closed for the summer holidays very early this year and most of the people were away, the 76th. birth anniversary of Rabindranath was very quietly celebrated in the evening of the 6th May by the inmates of the Asrama. He left the next day for Calcutta where the Bengali P. E. N. club had organised a reception to him in the afternoon of the 8th May. He returned from Calcutta after a stay of a fortnight there and has since then been living in the Asrama.

...

The Asrama reopened on the 22nd June after the summer holidays.

...

We are glad to announce that the Cochin Government has very generously extended the term of the Dancing Teacher for another session beginning from this July. The Sangit-Bhavana staff will now be considerably strengthened, for the Founder-President has appointed Sushil Kumar Bhanja Chaudhury B.A. as the teacher of Instrumental Music. Santinay Ghose has gone on study leave for 3 months to Ceylon to learn the Kandyan Folk-dancing. While in Ceylon, he will be helping our friend Wilnot Perara's Sree-Pallee school by teaching Bengali music and dancing.

...

The School and College results have been particularly good this year and our record may compare favourably with that of any other educational institution in the province. 14 appeared for B. A. and all of them have passed. Two (Bhaskar Menon and Niranjan Sarkar) got Distinction and Ram Chandra Raju second Class Honours in Economics. 14 appeared

in I. A. and 6 in I. Sc. of whom 11 and 4 have passed respectively. 12 appeared for the Matric and 10 have come out successful.

...

We gratefully acknowledge the following donations received since the last issue of the News.—

Ghilabhai Hathibhai, Bombay

Rs. 100/-

Sir J. C. Bose, Calcutta

Rs. 500/-

An Anonymous Friend,

Delhi.

Rs. 2,000/-

...

We are very glad to announce that our old friend Gurdalal Mallik of Karachi will again join the Asrama as an adhyapak in English from the beginning of July. We offer him a very hearty welcome.

...

C. F. Andrews is now on a lecturing tour in Australia and in a recent letter to Rabindranath, he gives us the happy news that towards the end of August next he hopes to be again here for some time on his way back to Europe.

...

The Nichu-Bungalow, hallowed with the sacred memory of 'Baradada' Dwijendranath Tagore has been recently acquired for the Hyderabad House and extensive repairs have been undertaken to the existing structure to make it better suited for the purpose for which it is to be utilised. Two additional wings will also be added as soon as the rains are over to serve as dormitories for students.

(Continued on page 7)

A Poem +

Fear not, for thou shalt conquer,
 thy doors will open, thy bonds break.
 Often thou lovest thyself in sleep,
 and yet must find back thy world
 again and again.
 The call comes to thee from the earth and sky,
 the call from among men,
 the call to sing of gladness and pain,
 of shame and fear.
 The leaves and the flowers,
 the waters that fall and flow,
 ask for thy notes to mingle with their own,
 the darkness and light
 to tremble in the rhythm of thy song.

Abhinandanath Tagore

Munich, September 18th, 1906.

+ Translated by the Author from the original Bengali.

A Letter from Pandit Jawaharlal Nehru

Sanatorium.
 Bhowali. 10 April 25.

Dear Gurudeva,

It has been decided that my wife must proceed to Europe for further treatment which might involve operations. She will probably sail in the third or fourth week of May. As I am incapacitated from accompanying her, it has become all the more necessary that Indira should go with her. I have informed Indira of this.

This new development distresses me in many ways but I see no way to avoid it. I do not know how matters will shape in the future and what Indira will do. Meanwhile she has to cut short her career at Santiniketan and I am exceedingly sorry that she should have to do so. I have seen very little of her during her year at Santiniketan—the last time I had a brief glimpse of her at a goal interview was nearly six months ago. But even these brief glimpses, as well as the reports I

have had from friends, have convinced me how well she was getting on there. Her own testimony, and that is important enough, is clear and she has been very happy at Santiniketan and has no desire whatever to leave it. I was looking forward to her remaining there for a long period and growing in mind and body under your sheltering care and guidance. It was a great consolation to me in prison that my daughter was surrounded by loving friends who were greatly helping her development in the right direction, and I felt infinitely grateful to all of them for the love and kindness they showered on her. I rejoiced that I had been fortunate enough to choose Santiniketan for her education at this stage of her life.

My plans and expectations in this matter, as well as in many others, have been cut short and twisted by untoward circumstances and I must perforce bow to them. But you will permit me, I hope, to express my deep gratitude to you and to other friends at Santiniketan and to wish your great institution all the success it so richly deserves.

I write this few lines from the sanatorium at Bhowali where I have been brought for a day to visit my wife. From her I go to back to my present habitation, the Almora Jail.

With affectionate regards,

Yours,

(Sd) Jawaharlal Nehru.

— — —

On Pandit Nehru's Autobiography.

TWO LETTERS

I

Santiniketan.

May 31, 1936.

Dear Jawaharlal,

I have just finished reading your great book and I feel intensely impressed and proud of your achievement. Through all its details there runs a deep current of humanity which overpasses the tangles of facts and leads us to the person who is greater than his deeds and truer than his surroundings.

Yours very sincerely,

(Sd.) Rabindranath Tagore.

II

Anand-Bhavana, Allahabad.

June 10, 1936.

Dear Gurudeva,

My sister has sent me your letter. Need I say how proud and grateful I feel to have your commendation in such generous language? Many friends have used words of praise for my book, some have criticised it. But what you have written goes to my heart and cheers and strengthens me. With your blessings and goodwill I feel I can face a world of opposition. The burdens become lighter and the road straighter.

I go to-night to my sister at Mussoorie for a few days. With homage and affection,

Yours

(Sd.) Jawaharlal Nehru.

An Appeal

Rathindranath Tagore, Karma-Sachiva of Visva-Bharati, has issued the following appeal to the press:—

Birbhum is in the grip of famine mostly due to the severe drought of the last two years and continual bad harvest for a successive number of years. In the country-side field labourers are not getting sufficient work, the small land-holders have exhausted their meagre stock of food and the poor *bhadrалоques* are on the verge of starvation. The plight of the helpless aged people, widows, children and the infirm may only be imagined. At Bolpur alone 18 Rice Mills have closed down for want of paddy, throwing a large number of mill hands out of occupation.

The Rural Reconstruction Societies of Bandgora and Bhubandanga, working under the direction of Visva-Bharati, have made organised efforts to cope with the distress in their neighbourhood. The excavation of a big tank at Bandgora and the re-excavation of the *bund* at Bhubandanga have been undertaken. The former will irrigate 200 bighas and the latter 500 bighas of land. Bandgora tank and Bhubandanga *bund* have each provided labour for 150 and 200 men on average for three months. The two societies together have raised from members Rs. 620/-, borrowed Rs. 1500/- from the Co-operative Credit Societies, and got Rs. 1050/- from the Government Test Relief Fund. Besides, the Visva-Bharati Relief Committee has contributed Rs. 100/- and Rabindranath Tagore Rs. 300/-.

At the request of the Birbhum Relief Committee (the president of which is Mr.

E. K. Guha, the District Judge), our workers have taken charge of 23 villages in Belati Union, where gratuitous relief in the shape of rice, paddy and money is being given to about 100 families. The fund is provided by the Committee. In addition, the Government is helping 80 families. At least 100 families more are in need of immediate relief, which could not be provided for want of funds. Distribution of doles in Taltore Union is in the hands of one of our workers. In Ruppur Union, we are trying to supplement Government relief with that provided by the Birbhum Relief Committee.

To help indigent widows and poor *bhadrалоque* families, the Visva-Bharati Relief Committee has organised husking, at a loss, in a few villages round about Santiniketan. Paddy cannot be obtained in the market in sufficient quantities even for husking operations. We are, therefore, confronted with the difficult task of getting a regular supply of paddy. The Committee has also undertaken to supply seeds to poor cultivators in nearby villages.

The Visva-Bharati Relief Committee is distributing cloth to the needy. S. J. Kalimohan Ghosh has, with the help of his friends in Calcutta and Chandpur, collected so far about 350 pieces of old *dhoties*, *saris* and shirts. In response to our appeal to several mill-owners in Bengal, the Keshoram Cotton Mills, the Dhakeswari Cotton Mills, and the Mohini Mills have sent us 120, 100 and 50 pieces of cloth respectively. I am deeply grateful to the managers of these mills for helping me to clothe some of the half-naked people in Birbhum district. More cloth is needed.

I would request the management of those mills, who have not yet joined us in this humanitarian work, to expedite sending a few bales of cloth for distribution.

The destitute people also require straw to thatch their battered roofs. The rainy season is on. Unless they have at least partially protected roofs over their heads, malaria will create havoc in no time. The

urgency of free distribution of straw I need hardly stress. Fund is needed to meet this expense.

Fund is also needed to extend the operations of gratuitous relief. I would earnestly entreat the kind-hearted public to come to our help in alleviating the distress of the famine-stricken people of Birbhum.

Siksha-Satra.

Report for the period October, 1935-March 1936.

(Siksha-Satra is the model village school run at Sriniketan)

On the 1st October there were 25 boys on the roll, representing 12 different castes and 18 villages. During the period there have been four new admissions and two withdrawals. The total strength of the Satra on the 31st March was 27.

According to Crafts, the students are distributed as follows:—

Weaving	12
Leather work	4.
Book-Binding	3.
Carpentry	8.
Contribution of maintenance charges.	
Paying full-board in cash	2
“ “ in kind	3
“ about “ in cash	1
“ “ “ “	2
“ 1 maund of rice	2
“ 10 seers of rice	1

It must be added here that owing to the failure of crops for the last two years, even those boys who are supposed to be contributing have not all been able to meet their charges regularly.

Education. Educational work was being carried on according to the last report by co-ordinating it with hand-work, educational trips and educational conferences. Special mention has to be made of the work of the Satra boys sent to the Bengal Education Week. More than 90 p. c. of things sent from the Visva-Bharati were from the Siksha-Satra and they included

a variety of things—collections, maps, statistical charts, hand-work, (weaving, leather work, carpentry work, book-binding, toy-making etc.)

The Conference of village Primary School teachers of Bolpur and Hambazar thanas held at Sriniketan from the 27th February to the 1st of March was another means of education for the boys. We found that most of them had got more out of the Conference than some of the teachers. Besides this, they helped wholeheartedly in the running of the Conference, and looked after the food, lodging, exhibition and other arrangements. It was these boys who received all the exhibits, classified them and helped in arranging them and when the Conference was over, returned them to their respective owners.

At the time of the opening of the new School house at Benuri, the Satra boys entertained the villagers with short plays, recitations and music. The villagers were greatly impressed to see their own boys (for, they all come from the neighbouring villages) act so beautifully, recite so well and sing Rabindranath's songs. They saw the possibilities of their own boys and what they could become if they also went to the Siksha-Satra. It is indeed sad that the people of the intensive area have not taken as much advantage of the Satra as those from outside.

For want of good lighting arrangement, evening classes could not be held properly for some time. The boys, however read the daily papers and classes were taken by Ramen Sarkar, T. C. Dhar and P. C. Lal

on various topics. The classes in music continued as usual and were also attended by pupils of the Girls' School and some boys of the Industries Department. During the period under report, seven meetings of the Sahitya Sabha took place in which most of the boys took part. Altogether 214 books were issued to 23 boys from the library. Boys are encouraged to read not merely story books but books about the lives of great men, on elementary science and of general interest.

Health. The health of the boys was very good this year. Hardly any one suffered from malaria or any other disease. A couple of them have enlarged spleens but that will take time to cure.

The boys are gradually acquiring habits of clean living. The general personal cleanliness of the boys and that of the surroundings of their quarter is quite

satisfactory. The habit of telling lies which was very marked and prevalent among them, has practically disappeared and they do not hesitate to tell the truth when they have committed some offence.

There is no feeling of caste or class superiority or inferiority to be noticed and the boys have developed the attitude of brotherliness towards one another. The older boys are quite eager to help and guide the younger ones.

Bihar Sabha. There were 15 cases brought before the Bihar Sabha nearly all of them for late coming from home. At these meetings of the Bihar Sabha, we are trying to teach them how to judge a fellow, and those who are brought before the Sabha for their trial, learn to respect law and authority which they have themselves made and which have to be made in the interest of the community life.

(Continued from page 2)

The organiser of the Sino-Indian Society in China have sent here 26 boxes containing several thousand Chinese books and manuscripts for the library of the Chinese Hall soon to be put up at Santiniketan. Prof. Tan-Yun-Shan, the enterprising Secretary of the Society is expected here towards the first week of July.

...

Adhyapaka Kshitish Chandra Ray was married to Miss Uma Chattopadhyaya in Jamshedpur on 2nd May and Adhyapaka Sudhir Chandra Ray (sen) was married to Miss Aruna Sen on 30th May in Calcutta. We offer our heartiest congratulations and best wishes to the couples.

...

Alumni News

Kumar Ramendranath Dev Barman of Tipperah, till recently a student in the Siksha-Bhavana was married to Princess Ila Devi of Cooch Behar (Kala-Bhavana) on 12th June in Cooch-Bihar. Satyendra-

nath Bisi, an ex-student of the Kala-Bhavana was married in Calcutta on the 30th May and Ramendranath Sarkar (Siksha-Bhavana), now working in Sriniketan was married on the same date at his place in the District of Dacca. We offer our best wishes and congratulations to all of them.

...

Sudhir Chandra Khastagir (Kala-Bhavana) has been recently appointed the Arts Teacher in the Public School at Dehra-Dun.

...

We regret to announce the death of Sudhansu Palit who took his own life through poisoning in Calcutta. Till quite recently he was a student in the Kala-Bhavana and a very enthusiastic member of the Visva-Bharati Sammilani. Though he was very energetic and took keen interest in life, especially in literature and social service, he also exhibited a morbid interest in death and life beyond death. We learn that before coming to Santiniketan he had twice attempted suicide and the news of his sudden and pitiful end did not take us by surprise. But that does not assuage the deep sorrow we all felt, for he was widely loved because of his innate goodness and sweet ways.

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A

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== VISVA-BHARATI NEWS ==

Volume V.

AUGUST, 1936.

Number Two



By Jaya Appaswami.

Santiniketan and Sriniketan.

Rabindranath went to Calcutta on the 14th July to preside over a mass meeting of the Hindu Citizens of Bengal to protest against the Communal Award in so far as it affected Bengal. The meeting which was held in the evening of the 15th July in the Town-Hall was one of the biggest gatherings held in recent times in Calcutta. The strain of the meeting proved too much for Rabindranath and he could not read himself the address he had prepared for the occasion. He returned to the asrama on the 20th July, very much tired and exhausted after the exertions and excitement of the Calcutta engagements.

...
The Dacca University in the annual convocation on 29th July honoured Rabindranath with their D. Litt degree honoris causa. He could not be present for the occasion in person. It may be recalled that in 1925, he delivered a series of three lectures under the auspices of the Dacca University.

...
Charuchandra Dutt, the Vice-President of the Visva-Bharati arrived in the asrama on the 31st July for a few days' stay.

...
There was a meeting of the Samsad in Calcutta on the 15th July, which was attended by the following :—Bhupati Mohan Sen, Sudhir Kumar Lahiri, Sushobhan Sarkar, Rathindranath Tagore, J. M. Sen, Kalimohan Ghose, Kishorimohan Santra, Dhirendramohan Sen, Charu Chandra Bhattacharya, Surendranath Kar and Kalidas Nag.

Among the numerous recent visitors to the Asrama were Sjt. Sarat Chandra Chatterji, Prof. Radhakumud Mukherji, M. A Ph D, Sjt. Tulsi Charan Goswami M. A. (Oxon), Sjt. B. K. Mallik B. Litt (Oxon), and Dr. Soetana from Java.

...

Dr. Premchand Lal Ph. D. (Columbia) who had been connected with the Visva-Bharati for the last 14 years and had been the Superintendent in charge of Rural Education for the last few years has resigned on personal grounds. It is with great regrets that we bade him farewell for he was a most enthusiastic worker in the cause of the ideals of the Visva-Bharati and had a wide circle of friends amongst the staff and students at Santiniketan and Sriniketan. We wish him all success in his new field of activity.

...

Prof. Tan-Yun-Shan, who is to take charge of the Chinese Hall at Santiniketan arrived here on the 9th July from China. He has brought with him a number of modern Chinese pictures and they are now on exhibition in the Kala-Bhavana Museum.

...

'Alik-Babu', a farce by late Jyotirindranath Tagore which was very much in demand by the theatre-going public in Calcutta towards the end of the last century was staged here at the Sinha-Sadana on the 12th July by a few members of the staff.

Thought Relic.

It is hard for us to free ourselves from the grip of our acquisitions. For the pull of their gravitation is towards the centre of our self. The force of perfect love acts towards the contrary direction. And this is why love gives us freedom from the weight of things. Therefore our days of joy are our days of expenditure. It is not the lightness of pressure in the outside world which we need in order to be free, but love which has the power to bear the world's weight, not only with ease, but with joy.

Rabindranath Tagore

A Letter from Prof. Boyd W. Tucker.

My dear Gurudeva,

I know you must have wondered at my long silence. It has not been that I have forgotten the many years of happy association with you and the splendid group of men and women whom you have gathered round about you, and whom I still count the best friends I have ever had or ever expect to have. Nor is my neglect to write due to any lack of appreciation for the spiritual inspiration which has come to me from your personality and philosophy of life. My whole approach to the problems of life finds its point of departure from what I have learned from you.

It is rather that I have become bewildered and confused by my failure to make adjustments to the very chaotic condition of affairs that prevails in the West at the present time. Lacking harmonious adjustment to my environment, I have lost the radiant joy of life so that I have not felt like keeping in contact with those whom to remember only seemed to accentuate my sense of present unrest.

I do not write this as an apology, but only in an analysis in an attempt to explain my strange behaviour. I recognize that every man should have developed those inner resources, which will enable him to rise superior to every circumstance. Among a people such as are found in America at the present time, it is the more important that one should not take on chameleon-like the joyless colouring of his environs, but should himself become a centre of happiness which to some extent might alter his milieu.

Even in my darkest hours, there is one event which has always succeeded in bringing light and the lifting of my horizons. That has been to enjoy the fellowship of Indian students in which we call to mind all the problems and movements which are stirring our beloved India to the renewal of the position of beneficent influence in the world which was her former glory. One such inspiration of fellowship has been my privilege this last week-end, spent in the company of Krishnalal J. Shridharani, who came

to Boston after completing his work for the Master's Degree at Columbia. There were six other Indian boys in the group and we had a very happy week-end. Krishnalal has developed remarkably well and is staying on to work for his Doctorate which he expects to take with a Sociology Major. I am certain that he is one of the Santiniketan graduates of whom we shall be very proud in the future.

I had my heart all set on going back to Santiniketan last October, even had my trunk all packed and bade farewell to my friends in Boston and got as far as New York, and then had to turn back. I tried to accept that situation philosophically, but it did mean that I had to start all over again. Even in the midst of discouragement and despondency, I have had the satisfaction of demonstrating that I can gain recognition as a speaker. I mention this, not to commend myself to you, but rather to let you understand that the inspiration and ideals which I received from you can never be entirely lost. Even though you cannot give your message in person to the West as you once did, there are many lesser lights who like myself in their own stammering fashion are spreading your ideas throughout the world. I have spoken this winter not less than four times every week. Unfortunately for me in this depression, there are not the monetary compensations in lecturing which once prevailed.

Mrs. Tucker gets terribly homesick for Santiniketan. It is not only that she misses her many friends there, which she certainly does, but she also is oppressed with the sense that it is impossible for her to make the social contribution here which she made there. There have been times when in her desperation, she has

even considered writing to you to urge you to find her a place, even though I might not be able to come also. The problem of a woman in readjusting herself to the American type of life after eighteen years in India is a very serious one, especially when, as in her case, it practically means her exclusion from all social life.

When one compares the economic conditions in American in general with those in India, one can have very little sympathy with the American feeling of present poverty. It is largely self-pity at inability to maintain the former standards of comfort which prevailed here. But there is the more serious aspect of the situation. Today people are well-fed and well-clothed because of the paternalism of a government, which does not dare to risk the danger of revolt of twelve million people, for whom modern capitalism finds no avenues for employment. In order to care for them, the Government has had to mortgage the future through large loans in the vain hope that eventually men and women now on work relief may be absolved in the normal channels and that prosperous business may be able to bear a tax burden that will pay off the debt and carry the increased social services which the Government has undertaken. The plain fact is that we are under the necessity for a radical revolution in our whole social and economic order much more profound than anything yet suggested by anyone having any present authority in the state. The great contribution which the Roosevelt Administration has made is that it has given an entirely new direction to the thought and life of American people. Five years ago even the most progressive political thinkers would have dissented from any proposal to make the

Federal Government definitely responsible for the economic maintenance of the people, an idea which is now commonly acceptable. The great problem with which we are now faced is that of maintaining our traditional liberties under a highly centralized government and a planned economy. It is apparent that this requires fundamental reform of our whole system of education, extending the scope of democratic education to include all adults. For it is manifest that in a rapidly changing world we cannot depend upon the interested instruments of propaganda for information and direction in social, economic and political problems.

The Government must provide facilities for an impartial presentation of many points of view from capable leaders in their various fields, and for a free and full discussion in a process of group thinking whereby the *demos* themselves may come to decisions as to the type of social action needed under contemporary conditions. The only other alternative is the complete abandonment of the democratic process and the substitution of dictatorships. History shows that the latter in a very short time end in futility and despair and consequent revolution, attended by the loss of an appreciation of human values.

The work I am engaged in now is directed to the end of promoting the type of adult education I have mentioned above. My own particular function is to supervise lectures and forums which are con-

ducted in nineteen different sections of Boston. Our lectures are drawn from the university faculties, public offices and other professions in the city, and give their services without monetary remuneration. We are working as part of the Government Work Relief Program, and we have to suffer the difficulties attendant upon any such bureaucratic control. But we have already given proof that the type of service we are rendering is of such vital importance that I have no doubt but that means will be provided for making it a permanent feature of the future educational program of this country.

* * *

How much I should enjoy wending my way in the early morning hours to your bungalow and discuss with you, not only concerning the affairs of the world, but also the more homely personal matters of the Asrama. I know that many times you must feel greatly disturbed over the way your loftiest ideals fail to be realized. But one like myself who can look with the detachment of distance and time can remember only with the deepest gratitude and appreciation what you have accomplished in your noble educational experiment.

With deepest reverence and the most tender love.

Your American Chela

(Sd.) Boyd Tucker.

Boston, 18th June, 1936.

Integrating Influences In India

By Dr. Radhakumud Mukherji M. A., Ph. D.

(Dr. Mukherji has been contributing a series of articles on some of the makers of modern India, in the "Aryan Path" of Bombay and the following lines on Rabindranath Tagore are reprinted here from the July number of the journal from this series. Editor)

Dr. Rabindranath Tagore is a maker of India in a particular sphere—the world of letters. It is difficult to find his equal in the history of Indian literature, barring, of course, the Mantra literature of the Vedas which is hardly literature in the usual sense. As a poet, he is the equal of Valmiki or of Kalidasa. His translations of his writings rank as masterpieces of English literature. The Nobel Prize was awarded him on the basis only of his translations from his Bengali originals. Politically, India may count for little in the comity of nations; yet this poet has won for his mother country a crown of glory which transcends the barriers of nation, race and religion.

It is not possible here to deal adequately with the many-sided greatness of Rabindranath Tagore. It is only possible to sum up its chief features. He is no poet of an age or a clime. His appeal is not ephemeral. He is not a poet of India merely, nor of the East alone. He appeals to the heart of humanity. He is a poet of Youth, of its ideals and of its vision of a new order, to which he gives expression far in advance of his times. As a lyrical poet, he touches the heights of emotion. As a poet of Nature, he has revealed her golden beauties in new and appealing guise. As a poet of Nationalism, he has sounded the clarion call of sacrifice for the Motherland. He has given to poetry a new

language and invented new metres, rhymes, and rhythms in the Bengali language.

Dr. Tagore is also distinguished as a dramatist, as a novelist, as a writer of short stories and prose poems. as an essayist, as a literary critic and as a philosopher. In their range and variety his works offer a comprehensive critique of contemporary life and thought, illuminated by the teachings of the Upanisadas and informed by a prophetic vision. An accomplished playwright and possessed of striking originality in stage craft, the bard of Santiniketan is no less accomplished as a musician, known for original contributions to the science and the art of the technique of Music. As if these gifts were not enough, he has recently revealed a talent for the brush. His paintings have already begun to attract attention both in India and abroad.

In Dr. Tagore's genius, qualities often held to be antithetical are reconciled. The Poet is a man of action. His interest in the causes he champions is no academic dilettantism. His national loyalties, for example, impelled him to renounce the title bestowed upon him by the British Crown. And on the positive side he is well known for his work in the practical spheres of educational reform and moral reconstruction. He has founded at great personal sacrifice, a Temple of Uni-

versal Learning which he has called the Visva-Bharati and whose destinies he guides. With it he has linked a sister institution, the Sriniketan (The Temple of Laksmi) as a school of handicrafts and agriculture.

By his writings over a period of sixty

years, he stands to-day in world thought as a most compelling critic of modern civilisation, its materialism, its slavery to machine, its blind and bloody nationalism. He stands at the forefront as an apostle of peace and of spirituality. He has helped to create the International Mind.

(Continued from page 10)

Recent publications by the publishing Department of the Visva-Bharati include the following;—

“Patra-Put” a book of new poems by Rabindranath Tagore.

“Chhanda” a collection of essays on Bengali Prosody by Rabindranath Tagore.

“Hindu-Mushalmaner Birod” A series of three Nizam lectures delivered under the auspices of the Visva-Bharati by Prof. Kazi Abdul Wadood M. A. of the Dacca Intermediate College.

All these books are in Bengali.

...

New Education Fellowship

Principal A. K. Chanda and Dr. D. N. Maitra will represent the Bengal Centre of the N. E. F. at the World Conference on Progressive Education which will be held at Cheltenham, England during the first fortnight in August.

...

Alumni News.

Nagendranath Chaudhury, M. A., Ph. D. (Dacca) who had been an Adhyapaka in the College Department of the Visva-Bharati for the last few years has resig-

ned from his work on his appointment as Lecturer in Sanskrit at the Ashutosh College, Calcutta. We are glad to learn that he has also been appointed as part-time Lecturer at the Calcutta University.

...

Sudhir Chandra Khastagir, an old student of the Kala-Bhavana has been recently appointed the teacher of Fine Arts in the Public School at Dehra-Dun.

...

Krishnalal J. Sridharani, an old student of the College Department, has just taken his M. A. degree from the Columbia University. He is now working for his Doctorate in the same University.

...

Dr. Syed Mujtaba Ali, Ph. D. (Bonn), an old student of the College Department has been appointed Lecturer in Comparative Religion in the Gaekwad's College, Baroda.

...

Bisvarup Bose, at present working as an Adhyapaka in the Kala-Bhavana was married to Srimati Nivedita Ghose at Santiniketan on the 10th July. Kesab Chandra Sen, the present Engineer in charge of the Workshop at Santiniketan was married to Srimati Jamuna Bose on the 11th. July. We offer them our best wishes and hearty congratulations.

পত্রপুট

A

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== VISVA-BHARATI NEWS ==

Volume V.

SEPTEMBER, 1936.

Number Three



SUSILA BADEKAR

Santiniketan and Sriniketan

The Varsha-mangal and the Briksha-ropan ceremonies were performed in the asrama with due solemnity and enthusiasm, as every year, on the 23rd of August. The Bund at Bhuvandanga was also formally consecrated the same morning in the presence of a large crowd of visitors from outside and hundreds of village people. Rabindranath took part in all the functions. In connection with the Varsha-mangal festival, the Kala-Bhavana students gave a remarkable exhibition of mask-dancing in an improvised skit called "Ravaner-Kanda". The show was a great success and, being absolutely a new idea, came as a very pleasant surprise to all of us.

...

We very much regret to announce that Sjt. Hemendralal Roy, B. A., Sangit-Visarad, who had been an adhyapaka in the Music Department and also its Principal for the last three years has resigned in order to open a music school of his own in Calcutta. He was a respected and popular member of the staff and we are very sorry that he had to leave us.

...

In a letter to Rabindranath from Fiji, C. F. Andrews gives us the welcome news that he will be in the asrama by the middle of November. He is now in Australia on a lecturing tour. As usual, Santiniketan and its Founder-President loom large in these lectures.

...

The Sriniketan Sachiva, Gour Gopal Ghose, has gone on leave on account of ill-health and Kalimohan Ghose is officiating as Sachiva in his place.

...

The Government of Bengal in the Ministry of Education has invited the co-operation of the Visva-Bharati to open a Primary Teachers' Training School at Sriniketan and has offered financial assistance for this specific purpose. The scheme has been accepted by our Executive Council and it is understood that the work will commence from the beginning of the next year.

...

Prof. Tan-Yun-Shan, of the Sino-Indian Cultural Society, has been invited by the Andhra University, Waltair, to deliver a course of lectures on modern China under the auspices of the University.

...

Seth Jugal Kishore Birla, the famous millionaire and philanthropist of Calcutta, has placed a sum of Rs. 2,500 this year in the hands of our President to be utilised for the work of the Sino-Indian Cultural Society at Santiniketan. We may mention here that it is not the first time that our Institution has received generous financial help from Sethji.

...

A Poem

The flood, at last, has come down upon
your dry river-bed.
Cry for the boatman,
cut the cordage,
launch the boat.
Take your oars, my comrades,
your debt has grown heavy,
for you have spent idle days at the landing,
hesitating to buy and sell.
Pull up the anchor,
set the sails,
let happen what may.

Rabindranath Tagore

The translation of a famous national song, done by the Poet himself.

The Provincial Question in the Visva-Bharati.

A. K. C.

Recently a correspondent has drawn the attention of Rabindranath to what he alleges to be undue preference which is systematically being shown to non-Bengalis in the Visva-Bharati appointments. To the public mind Santiniketan is Rabindranath's Santiniketan and very naturally and appropriately too. But one not intimately conversant with the Visva-Bharati may not know that it is today a public registered organisation with an elected executive council in full control of all its departments. Rabindranath has given us full freedom in the working of the institution he has created with thirty years of unceasing toil. Therefore it is not for him to offer any explanation to the question raised.

The correspondent has opened up an important discussion and in these days of rank provincialism and communalism, it may be interesting for the public to know what we actually feel in the matter. I am of course writing purely as an individual worker at Santiniketan but I feel most of my colleagues do share my views on the matter. However, it should not be looked upon as an official pronouncement.

We have so far forgotten the provincial feeling—it may be good, it may be bad—that as I sit down to jot these few lines, I cannot exactly remember who are the non-Bengalis here. It is really a conscious effort on my part that enables me now to distinguish and differentiate my colleagues on the provincial basis. If such is the general feeling here, how can we guard ourselves against what the correspondent thinks to be a serious menace for the Bengalis at Santiniketan? I wonder

if some friend from this district of Birbhum will claim to know the percentage of Birbhum people among the staff here on the score that this institution is located geographically in the district. I can visualise a day when such a question would indeed be raised but let me hope it will leave us quite unmoved.

We always attempt to get the best man available for our work, irrespective of his race, nationality or religion, with the money that can be spared for the post. Let me assure my compatriots at this stage that our jobs are never financially attractive. If one merely looks at the financial aspect of the thing, one should never look for a situation here. I do not know why the correspondent should have made an accusation against us only for what he thinks to be our inordinate predilection for the non-Bengalis. There are many non-Indians as well on the staff and we are very fond of them and proud of them. Some of our greatest friends and workers have come from across the seas, and will any body who ever had anything to do with Santiniketan forget Charlie Andrews, Leonard Elmhirst and the late lamented Winstanley Pearson? It will indeed be ingratitude of the darkest hue if we ever do so. There is another thing which as a Bengali I feel very much ashamed to refer to but must needs be mentioned here. After all, if you leave the Tagores aside, what has Bengal precisely done for Santiniketan? Of our funds, as I look through, I do not find even ten percent coming from Bengali sources. Of our students nearly 30 per cent come from outside Bengal. We at Santiniketan

take pride in the fact that not perhaps one of them ever has felt any inconvenience here because he happens to come from another province. Not many institutions in these days could claim such credit.

Only one thing of hope I can hold for this great Bengali patriot—Our non-

Bengali benefactors, friends, donors, and the guardians who send their children here have not yet objected to too many Bengalis being appointed at Santiniketan. I think it speaks volumes for the catholicity of their spirit that they have not done so.

Fetich of Hugeness

Rabindranath Tagore

There was a time when man's innate love for pomp and power found its vicarious satisfaction in the magnificence of the military glory of kings and ruling classes. Then he could see the manifestation of his wealth in his temples, and in his religious and communal ceremonies. His prosperity found its shrine in a common enjoyment, and enriched his social life. Freed from the giddy round of competition and the burden of personal luxury, the people as a whole had an ample field for cultivating their social life, which is the completeness of life. They occasionally suffered from the tyranny of the king and his representatives, but they accepted or resisted it as they do the visitations of famine or flood; it did not come from their own midst. They suffered from it, but were not a party to it. This enabled their social life to survive the rise and fall of kingly dynasties and saved it from the self-multiplying hydra-headed tyranny of the non-human. When society is living, moral value becomes for it the highest value. Therefore, under ideal conditions, the best men gifted with spiritual qualities find their homage from the people. Such homage is never degrading for those who offer it. On the contrary,

through acknowledgment of the best in man, they participate in it. But today there are whole multitudes of voluntary slaves, who wear their lives out for the unworthy ones, for the profit-makers, for those who know how to clothe their falsehood in immaculate tailoring. The multitude has come to imagine that all this is civilisation and that it is good.

There are people in the East who have slavishly come to believe that superstitions which are modern denote progress. They are proudly ready to be yoked to the car of the exploiter, of the ambitious, and think that the burden they bear is being transmuted into merit in some fools' paradise of their own imagination. They suspect, when I say this, that I am a reactionary,—one of those fanatical conservatives who blame the sun for keeping a time that does not agree with their own family watch, the watch which they have forgotten to wind for centuries. But those who know me know that I have ever fought against obedience to the unmeaning, to traditions that are dead; against all imitations that only succeed in increasing intellectual and moral snobbishness. I believe in life, only when it is progressive; and in progress,

only when it is in harmony with life. I preach the freedom of man from the servitude of the fetich of hugeness, the non-human. I refuse to be styled an enemy of enlightenment because I do not stand on the side of the giant who swallows life, but on the side of Jack, the human, who defies the big, the gross, and wins victory in the end.

I conclude with a quotation from one of Po-Chu-I's poems in which the great Chinese poet has shown into what vulgar mouths the offerings of false worship find their destination :

Deep the waters of the Black Pool,
coloured like ink;
They say a Holy Dragon lives there,
whom men have never seen.
Beside the pool they have built a shrine;
the authorities have established a ritual;
A dragon by itself remains a dragon,
but men make it a God.
Meats lie stacked on the rocks of the
Pool's shore;

Wine flows on the grass in front of
the shrine;

I do not know, of all those offerings
how much the Dragon eats,
But the mice of the woods and the
foxes of the hills are
continually drunk and sated.

Why are the foxes so lucky?

What have the sucking pigs done,
that year by year they should be
killed, merely to glut the
foxes?

That the foxes are robbing the Sacred
Dragon and eating his
sucking pig,

Beneath the nine-fold depths of this
Pool, does he know or not?
—*Waley's Translation.*

The modern meaning of this poem is that meat and drink are offered at the shrine of Democracy, innumerable lives are sacrificed, but only plutocrats and autocrats in various disguises thrive on them; the idol does not know it, and the pious worshippers smile in foolish satisfaction.

Rabindranath's message to the World Peace Congress at Brussels.

If peace is to be anything more than the mere absence of war, it must be founded on the strength of the just and not on the weariness of the weak. The groan of peace in Abyssinia is no less ghastly than the howl of war in Spain. If then we are to strive for that true peace, in which the satisfaction of one people is not built on the frustration of another, then the average peace-loving citizen of the successful nations of today must extricate himself from the obvious ganomaly of wishin for peace whilst

sharing in the spoils of war,—which exposes his wish to the charge of mere pretence. He must not let himself be bribed on the promise of prosperity and honour and call it patriotism. We cannot have peace until we deserve it by paying its full price—which is, that the strong must cease to be greedy and the weak must learn to be bold.

Rabindranath Tagore.

Santiniketan,
September 5,
1936.

The following letter from the Librarian, Swedish Academy, Sweden, to the Editor, Visva-Bharati Quarterly, might be of some interest to our readers.

Svenska Akademiens Nobelbibliotek,
Borshuset.

Stockholm, Aug. 7, 1936.

The Editor,

The Visva-Bharati Quarterly,
Santiniketan, Bengal, India.

Dear Sir,

On behalf of the Nobel-Library of the Swedish Academy, Stockholm, Sweden, I thank you very much for your kindly sending continually a copy of your appreciated Visva-Bharati Quarterly. Here we are glad to have a complete set of it included in our collections. And for my own part I wish to express to you my great gratitude. Every time a Number has reached us it has brought me a delight to receive it. Always I have found articles therein, which have been of interest

for me. From the last number I wish to name, for instance. Winternitz's, "Problems of Buddhism", and Rabindranath Tagore's "The Sense of Beauty". Since my youth I have been a reader of works of Indian philosophical and religious literature. (The subject of my M. A. Essay was the Salvation Idea of the Upanishads.) With your great and beloved master and founder I feel and think that the "humanity is one at the core. East and West are but alternate beats of the same heart." I should wish it could be possible once to come and see your Santiniketan Institution, see some parts of India, and also to make a pilgrimage to Budh Gaya.

Henceforth our Library will be a subscriber to your periodical through our book agent here, Fritzes Hovbokhandel, Stockholm.

With many regards,
yours sincerely,
(Sd.) Leonard Dal,
Librarian.

(Continued from page 18)

Dr. Kalidas Nag, a member of the Visva-Bharati Samsad, has gone to Buenos Aires to represent India at the P. E. N. International Congress. He will represent the Visva-Bharati also at the said Congress.

...

Dr. Otto Sampson who is visiting India and the Far-East as the Tweedie Exploration Scholar of the Edinburgh University spent a few days at the ashrama from the 19th August. Before the Nazi Revolution he was in charge of the Far Eastern Section of the Ethnological Museum at Hamburg. He was much impressed with the collection of dolls and masks in our Kala-

Bhavana Museum and has kindly promised to give us a few articles from his own collection when he comes on a second visit here a few months hence.

...

New Admission at Santiniketan.

Siksha-Bhavana.

Bengal 46. Behar 2. Assam 2. U.P. 3. Gujrat 1. Bombay 3. Baroda 1. Sind 1. Hyderabad State 1. Madras 2. Ceylon 1. Java 1. Total 64.

Patha-Bhavana.

Bengal 14. Behar 6. Assam 3. U. P. 2. Punjab 4. Bombay 1. Sind 4. Gujrat 1. Madras 2. Total 37.

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== VISVA-BHARATI NEWS ==

Volume V.

OCTOBER, 1936.

Number Four

A Poem

Speak to me, my friend, of him,
and say that he has whispered
to thee in the central hush of the storm
and in the heart of the peace
where life puts on its armour.
Say that thy utmost need is of him
and that he ever seeketh thy straying heart
through tangle of paths.

Rabindranath Tagore

Santiniketan and Sriniketan.

Rabindranath went to Calcutta on 5th September and stayed there till the 15th. It was a private visit and there were no public engagements. His new cottage built near "Shyamali" is now ready and he took up quarters there towards the end of the month.

...

Anathnath Chakravarty M. A. has been appointed at Sriniketan to take charge of the Shiksha-Satra in the vacancy caused by the resignation of Dr. P. C. Lal. He is expected to join from the beginning of November.

...

Nagendranath Chakravarty has been appointed an adhyapaka in Sanskrit in the place of Dr. Nagendra Narayan Chaudhury, resigned. The new adhyapaka to whom we accord a cordial welcome has had a brilliant academic career having stood first in the First Class in M. A. Sanskrit in Calcutta in Group A. He has also passed the first two examinations of the Bengal Sanskrit Association in Purana and Panini.

...

Kananbehari Mukherjee M. A. has been lately appointed as an additional adhyapaka in Bengali. He is a writer of repute and is now engaged in a thesis on the later works of Rabindranath Tagore.

...

There was a meeting of the Visva-Bharati Samsad (Governing Body) on the 22nd September in Calcutta. The following members were present: B. M. Sen, Rai Bahadur Ramdeo Chokani, Sudhir Chandra Lahiri, Nepal Chandra Ray, Sushobhan Chandra Sarkar, Kishori Mohan Santra, Charuchandra Bhattacharya, Kalimohon Ghose, Kshitimohon

Sen, Nandalal Bose, Dhirendramohon Sen and Anil Kumar Chanda. In the unavoidable absence of the Karma Sachiva Rathindranath Tagore, the final draft of the annual budget was presented by Charuchandra Bhattacharya. The budget as passed by the Samsad shows a deficit of nearly Rs 8,000 which must be met by donations before October 1937. We appeal to our friends and patrons to help us in this direction.

...

A friend of the Visva-Bharati who prefers to remain anonymous has very generously promised the Founder-President a donation of Rs 8,000 earmarked for the construction of an additional block to the Girls, Hostel, Sri-Bhavana which has not got a single vacant seat now. The work will commence during the coming holidays.

...

The new Statutes and the Regulations of the Visva-Bharati will be put into operation from the beginning of the next year. The entire Samsad will be dissolved at the annual general meeting in December and the general body of members will elect 15 new representatives to the Samsad. The Santiniketan staff will send six representatives and Sriniketan two.

...

Under the orders of the Founder-President, the Adhyapaka Mandali has been revived at Santiniketan and Shishir Coomer Mitra has been elected as the Secretary. In the first week of every month a meeting will be held in which the work done in the previous month will be discussed as also suggestions for improvement etc. The first meeting will take place on Sunday the 4th October.

Visiting Santiniketan

By Yone Noguchi.

(*The Sunday Amrita Bazar Patrika* September 27, 1936.)

The Indian culture, it is said, was born in a forest. Beginning with Buddha hundreds of other wise men established among the trees a peaceful Asrama for beating their own souls with an ascetic whip. Lying on a merciful bed that nature prepared, far from the noise of cities, they listened to life's distant footsteps and patiently waited for the time of rising to action. A mango and banian spreading heavy winds of leaves or a cocanut tree with a stretched neck like that of a stork, will show you the way how to break from earthly bonds and how to respond to life's true meaning.

Visiting Tagore's Santiniketan, I was happy to find a great mango grove where after a fashion of men in meditation, each tree stood with stooping shoulders. How I wished to become one of those young students in white cotton clothes there, who, surrounding their teacher under the shadows of the trees, silently gleaned wisdom. The reception Tagore prepared for me in the "Amra Kunja," will remain in my mind not only as one of the important events of my Indian visit but as that of my whole life, because putting me to encouragement and then to reflection, it made me conclude that poet's life was worth living. Coming from a country where poetry is lost, I was glad in India to find it, ringing again in sweet cadence, welcoming me with old courtesy, when, after garlanded, a happy sandal-wood mark was placed on my forehead. I sat together with Tagore on the dais where propitious flowers were nestled in a lotus leaf, and closely hemmed in around by the students responsible for

a Vedic hymn which was sung by way of greeting; the warmest part of Tagore's address I humbly accept as recognition he paid to my own country. The function now over, the mango grove resumed former silence again to commune with ancient spirit of India's glorious age. In company with Nandalal Bose, an artist, I proceeded from there towards the Art Museum to see how artistically here the old revived in the New.

Pater says: "Art struggles after the law of music." Tagore believes that human souls, when they are perfect, reach the condition which music alone realizes. Apart from music, there would be no mental training for man because rhythmical harmony alone rescues man from artificiality and corruption. The so-called knowledge is often found to be nothing but a burden with which one who carries it on has no direct concern. If Tagore's is musical education, it means the development of human minds in the most natural way. It is not knowledge at all that, remaining always as preparatory training towards life, cannot discharge life's vital function. And because life's objection is to break all bonds for a complete emancipation, a school, if true, should be an Ashram of freedom. Treating education patriotically, not only in word but in action Tagore replies to his country whose fate he shares in hope or despair.

It was beautiful that, making Santiniketan, a small spot lying north of Calcutta, the cultural centre of the country, hundreds of people, professors and students, kept one family and looked upon

Tagore as patriarch. Unlike other institutions, far larger and richer, to which I had every access as an invited lecturer, I found at Santiniketan such a sweet personal atmosphere where Indian genius rang true.

Begun with three boys thirty-five years ago, now the whole number of students there has increased, I am told, to seven or eight hundred and those students live up to the rules in rising at half past four in the morning and in cleaning their own rooms, and before lessons begin in reading passages from the Upanishads. What delights me most is a practice of the Student Chorus in going round the school compound and singing to the sky still half asleep the national song. "Thou Dispenser

of India's Destiny". Is it not an alarm-bell rung to the people for arising ?

I understand that there are other institutions in India where Tagore's footsteps are followed, as Coomarswamy points out like the Kalasala at Masulipatam and the Gurukula of the Arya Samaj at Hardwar. But mostly the institutions I visited, being richly patronized by the Government's opulent fund assumed an air of a branch of Oxford or Cambridge but with another sort of heaviness belonging to an extra-territoriality where self-indulgence was one's only right. At any rate they wanted in clearness of the atmosphere which I found at Santiniketan.

Sri Palce

(Sri Palce is a small residential school at Horana in Ceylon started by our friend Mr. Wilmot A. Perera, based on the educational ideals of Rabindranath. It was formally opened by Rabindranath in May, 1934 during his visit to the island. Editor.)

Sri Palce is, perhaps, the most vital experiment in education initiated in this Island since Olcott and Blavatsky who inaugurated the Buddhist Theosophical Society fifty-six years ago.

It is the school of the future—a new ideal struggling for a habitation and a name.

We who are so utterly and shamelessly used to a bread-and-butter education, commercialised as a trade to provide with quick returns, standardised as in industry to produce articles on the mass-scale, are necessarily apt to be doubtful, at first, regarding the ideals that have gone into the making of Sri Palce.

They form a Poet's vision in practical form. And the poet is no other than Rabindranath Tagore who has influenced

the East more than any other man in the appreciation of Oriental Culture and Civilization.

In all our schools children are prepared for examinations—not for life. They are given information which they must remember—not education that they cannot forget. They are trained for the immediate present—not for the life-time of youth to come. There is no provision to initiate in the young mind, intellectual pursuits, aesthetic delights and original thinking that will make a man's life full and happy.

The result is that the student is tired of his books long before his last term at school is over. He is crippled in his mind long before he is capable of thinking independently for himself. What is left

of the youth after being chopped and stretched to fit into the Procrustes' bed of Ceylon's education is a sorry specimen of humanity, shallow in mind, vulgar of vision and incapable of any kind of originality.

It is only a change in the educational system that can mend this state of affairs. And Sri Palee is the embodiment of this change of heart in education.

Here is the environment that will draw forth from the child what is best in him in talent and genius:

Under forest trees, overlooking a vast vista, pupils of Sri Palee live a simple life in an atmosphere of art, music and poetry. Under the inspiring guidance of Shanti Ghose, the "star" of Tagore's 'Sap Mochan' the pupils take their turns and tunes on the Indian instruments. But it is not all airy nothings to make good boys into bad dreamers.

Here, with their lessons are mixed the little problems of rural economics and difficulties in agriculture. Without knowing the inside of those international affairs in lisping accents these youngsters are already talking on the turmoil at Geneva and conflict in Palestine as though they are chapters in a fascinating story.

History is spun into a fairy story which they cannot forget; economics into a puzzle they hanker to solve.

For between the teacher and the taught there is a spirit of friendliness that make them sympathise with one another. They are taught through affection and not by fear. Study is half play half fancy but altogether an unconscious business.

National art and music, dancing and crafts find an essential place in this little abode of beauty clinging to the hillsides.

In this pleasing environment the born poet finds his "feet" and the artist gets his "lines".

Politicians who think sectionally should visit Sri Palee, as I have done, to realise the meaning of a truer nationalism.

A proper appreciation of the heritage of the country,—Art, Music and History—to be taught, to be proud of their own culture; these are the essentials. And Sri Palee lives for those in a remarkable harmony of idealism.

But to an amazing degree too it is practical idealism; for as the artist in each boy is stirred, subtly the tremendous trifles of life, the little questions of bread-and-butter, are introduced in the kitchen, in the crafts room where handwork of an exceptionally helpful kind are being taught.

Carpentry, book-binding, cloth-weaving and design-making—these are the subjects that the children learn in their play.

It is an education that builds a population of A 1 men and not a C 3 nation.

The attitude of mind is positive: the force is creative; and the atmosphere is artistic here in this little Ashrama founded on the lines of an ancient Indian forest University.

Only I wish that the practical idealist who, I am sure, is not wedded to a dream will think of the immediate present as well in working out his scheme.

A preparation of the children for public examinations instead of confining the school to its test will attract more material. Even Shantiniketan found that this was the best policy.

There are no experimental schools in Ceylon. We take wholesale readymade educational systems. It is like living eternally on tinned food. The freshness and vitality of training are lost.

As the nation progresses the work at Sri Palee will be more appreciated, even though it is a voice crying in the wilderness today.



Renuka Kar

Uneventful Horana which is not remarkable for anything today will become famous as a centre from which will radiate cultural life and purpose to existence through all Ceylon.

Sri Palee may not have a Tagore to inspire it, today. But if it does not produce a Tagore in the future no other school in Ceylon will.

—“Ceylon Observer”, Colombo—

Rural Medical Relief Work At Sriniketan

The Village Work Department, with the co-operation of the Medical section, Sriniketan, is responsible for establishing self-supporting Health Societies on co-operative lines in the villages for treatment and prevention of diseases. These societies have done great service for the poverty and disease-stricken people of our rural areas. The Minister of Health, appreciating our work, has sanctioned a grant of Rs. 11,000/- for meeting the preliminary expenses in starting five more self-supporting Health Societies.

We have just started four new societies at Adityapur, Bahiri, Illambazar and Khatanga with membership of 80, 70, 60 and 90 respectively. We shall start shortly one more Health Society.

The following doctors have been appointed:—

Sudhir Chandra Roy—Adityapur Centre.
Radha Krishna Sinha—Bahiri Centre.
Banshidhar Mazumdar—Illambazar Centre.
Ananda Mohan Guha—Khatanga Centre.

Besides these, we have three more old Health Societies, which are already self-supporting, at Bandgora-Bolpur, Goalpara and Benuri. Doctors Phanindra Chandra Sarkar, Sachindra Chandra Mukherji and Devendra Chandra Mazumdar are respectively in charge of these centres.

All these Health Societies are making good progress under the supervision of Kalimohan Ghose with the assistance of Dr. J. C. Chakravarty, M. B., Chief Medical Officer of the Visva-Bharati.

Kala-Bhavana

During this term there have been 13 new admissions, of whom 7 come from Bengal, 2 from Jeypur, 2 from Gujrat, 1 from Bombay and 1 from Madras.

In all there are now 49 students in the Department. A detailed description is given below:

Bengal.	12 Girls	and	17 Boys.
Gujrat.	4 „	&	4 „
Goa.			2 „
Madras.	1 Girl	&	1 Boy.
Mysore.			1 „
Assam.	1 „	&	1 „
U. P.			1 „
Punjab.			1 „
Jaypur.			2 „
Bombay.	1 Girl. (Parsee)		

This term three exhibitions were organised, one of Chinese pictures, one of Japanese pictures and one showing the work of the students during the present term. The recent Chinese pictures are the gift of the artists Poes Su and Wang Chi and have been brought here by Prof. Tan-Yun-Shan.

Sri-Bhavana.

There are 50 girl students in residence this term, of whom 27 are in the School

Department, 7 in the College Department, and 16 in the Kala-Bhavana. 22 Girls are from Gujrat, 6 from U. P., 3 from the Punjab, 3 from Assam, 2 from South India, 2 from Ceylon, 2 from Madras, 2 from Sind and 2 from Behar. Mlle. Bossemnee from France is in charge of the Hostel.

Correction

In our last issue we had published the news that Dr. Kalidas Nag “has gone to Buenos Aires to represent India at the P.E.N. International Congress.” We are now informed by the Honorary Editor of the P.E.N. India Centre that Madame Sophia Wadia was elected unanimously as the Indian Delegate to the Conference and we have been requested to publish this piece of information. He adds, “we know that Dr. Nag has gone to Buenos Aires and we are glad India has two spokesmen at this Congress, but as your paragraph may give rise to misunderstanding will you insert in whatever form you deem fit something about this and for it please accept my thanks in advance.”

পত্রপুট

A

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Numbers Five & Six

A Poem

Fill your eyes with the colours that ripple
on beauty's stream,
vain is your struggle to clutch them.
That which you chase with your desire is a shadow,
that which thrills your life-chords is music.
The wine they drink at the assembly of gods
has no body, no measure ;
It is in rushing brooks,
in flowering trees,
in the smile that dances at the corner of dark eyes ;
enjoy it in freedom.

Rabindranath Tagore

Cologne,
September 24th, 1926.

Santiniketan and Sriniketan.

The Educational Departments at Santiniketan closed for the Pujah holidays on the 17th October last and re-opened on the 20th November. Owing to the press also being closed for the holidays it has been found necessary to combine the November and December issues into one volume.

...

The students of the Sangit-Bhavana arranged for a musical programme in Calcutta on the 10th and 11th October last at the Ashutosh Hall in Bhowanipore. The chief item was the newly dramatised version of the poem "Parishod" for which Rabindranath had specially composed a few new songs. The songs and dances were well executed and the press very favourably commented upon the show. Elsewhere in this issue will be found the criticism of the Calcutta "Statesman" on the performance.

...

Rabindranath went to Calcutta on the 8th October in connection with this performance but he had also to fulfil a few other important engagements. On the 11th October he joined a social function in honour of Sjt. Sarat Chandra Chatterji on the completion of his sixtieth year where he read an address of welcome to the distinguished writer. The next afternoon he attended the last sitting of the Bengal Women Workers' Conference at the Albert Hall and delivered a long extempore speech, of which a full and satisfactory report has not unfortunately been taken. He had indeed originally written an address for the Conference, which has subsequently been published in the "Prabashi" but it was not actually read at the Conference. He returned to Santiniketan on the 13th October.

The Asráma celebrated the birth anniversary of Mahatma Gandhi on the 2nd October in a solemn manner. There was a special service at the Mandir with a discourse by Rabindranath. The Visva-Bharati Sammelani arranged for a general dinner at the Refectory to which a number of Harijans were invited.

...

Rabindranath went to Sriniketan on the 27th October to spend a few weeks there, in order to be in active touch with the workers of the Rural Reconstruction Department. This is the first time that he went to live at Sriniketan ever since the inception of the Institution and naturally this caused a great enthusiasm and interest among the inmates of the settlement. He stayed there till 22nd November. He now proposes to spend a few weeks every term at Sriniketan where the second floor of the Kuthi Building has been specially fitted up for him.

...

During the vacation there were a number of very important visitors to the asrama amongst whom special mention should be made of Mr. Justice S. N. Guha, Mr. Yusuf Meher Ali of the Congress Socialist Party, Mr. Basil Mathews of the London P. E. N. Club, Mr. P. R. Das of Patna, Pandit Jawaharlal Nehru, Acharya and Mrs. Kripalani and Mr. H. S. L. Polak of London.

...

C. F. Andrews who had come to India a few weeks earlier on his way back to England on the completion of his Australian tour arrived on 28th November for a few days' stay. We are sorry that the strain of the tour has proved too much for him and he is far from well.

...



R. Khandalavala.

Students and World-Peace.

By X. Y. Z.

It was early morning. The inmates of the hermitage gathered together in the temple, facing the dawn, to pray. And in this way they prayed, "Thou art our Father, Give us the knowledge that Thou art our Father." Their faces were fragrant with the perfume of peace,—that peace which wells up when the many meet in the shadow of the One, be that One a person or a principle, a common interest or a chastening co-operative aspiration.

All the world is a-seeking that unity in which there is neither Jew nor Gentile, neither the "have", nor the "have-not", neither the wise nor the otherwise. It is, therefore, the search of this unity, which should be the chief concern of the students in schools and colleges as well as of life.

To this end, then, should their studies be directed. And those subjects which stress the oneness of truth and of humanity ought to form an important part of their syllabus, for instance, art and science. The former will help the student to develop his insight whereas the latter will make his sight keener. The combination of the two will be like the co-operation of Martha and Mary in the service of the Eternal One.

Once the mentality of the student has been disciplined into feeling vividly and variously the plastic touch of the spirit of Unity, the idea of his own contribution to the cause of world-peace will become clear-cut in his mind. He will at once accept his obligations as a part of a bigger whole and try to fulfil them, rather than insist on what he considers to be his own claims. In other words, his egotism will have given place to otherism.

And this religion of otherism will enjoin on him to cultivate hospitality of mind and humanity of feeling. From the four corners of the globe he will receive with open-heartedness the light of truth and love, born of sympathy with his brother-man. Not only will he receive these, but also give, because the law of the spirit is, "We get to give".

One of the best ways of cultivating the feeling of humanity through the humanity of feeling is to let the daily newspaper bring to the door of your consciousness the whole universe. The reaction to the reading of a newspaper is twofold: it shames you into feeling your smallness as an individual, and it raises you to that kingly state which is achieved only through one's communion with *all*.

And it is this kingly state of communion with all which the student has to enlarge through knowledge and to integrate through service,—service not only of his fellow-beings but also of the sub-human and the super-human, rather supra-human. Shakuntala, while going away from the Ashrama, took leave of the invisible divinity, that resided at the heart of the Ashrama, of her father, and of the deer, because her training had taught her the truth of oneness with all.

Peace, like happiness, is a by-product. It comes to those who give peace to others. It is not like charity which begins at home, as is often confined to the home. And yet, in a sense, it is true that unless there is peace in the heart of the individual, there will be no peace in the world. But as we have outgrown the cave stage, the heart of the individual has shifted to the heart of humanity. The pendulum has

swung from the aggressive "I" to the altruistic "We".

The perception of the One in the midst of the Many, of the Spirit behind Matter, of the Form behind the Formless and of Peace behind Pugnacity is made easier

by envisaging it as Person behind all persons. But he should be a person whose two arms are love and law. Hence, the prayer of the human heart down the archway of years: "Thou art our Father. Give us the knowledge that thou art our Father"

Tagore's Parishodh

The Statesman, Calcutta Oct. 14, 1936.

A pair of knees robed in saffron draperies, a basket of flowers hiding the feet, a pair of the most benevolent and sensitive hands in the world, holding a yellow book—that was the first impression when the chaste black curtains rose on the stage.

Then the Poet leaned forward, to read,—his face like a benediction and the white hairs of peace flowing over his breast. He makes the stage human. Everyone else on the stage may be acting but he is not. He is reality. Moreover he gives a dignity to the performance—*nautch* is transformed into dance. The dancers are no longer to be exploited for our pleasure but are brothers and sisters, as the winds, and the stars are our brothers and sisters, joyously dancing and shining around us.

All the beauty of old fairy tales comes alive. The girls shine with the lustre of natural happiness. Their incredible clothes combine all the beautiful colours and shapes we have ever imagined; each is an individual symphony. The height of the head-dresses recalls Java, the armlets and anklets haunt us from Ajanta frescoes, the scented garlands, skirts and bodices are traditional India. The men have the brave attitudes and free sweeping move-

ments of old warriors. In the Indian dance hands play a more important part than legs, and they are hands to dream of !

Happiness and Harmony

A sense of happiness and harmony pervades the stage. Those who act feel themselves to be loved pupils. They know each other and feel at ease. Sometimes the Poet sings with them; sometimes the tune becomes so infectious that we should all like to get up and dance, as in *Ai, Ai-go, Ai*. The swirling of skirts and sashes, the definite bell and drum, work up a fine rhythm.

Parishodh plays on the poignant theme of the Princess who fell in love with the king's prisoner and to free him, she sacrificed a former lover, thereby losing the new lover. But the ballet is made more prominent than the poem and some of the vitality of the story is thereby lost. The entire dance is given to the Princess and her prisoner-lover, with a subordinate part to the attendant. A king and a second lover might have added variety and interest. The Princess however acts charmingly.

The orchestra, delightfully grouped sitting behind low partitions of ornamen-

tal wood play and sing exquisitely in the background. Never are the nerves jarred by over-loud music and there is one very lovely solo-song.

The Poet has brought a new joy in an old goblet. All the best in Ajanta tradition has flowered again here. The question is whether it is a revival or a swan-song ? Looking round the audience, it is apparent that the modern cocktail intellectuals are absent. They prefer supposing-that-they-understand English

Modern Poetry. The cinema-ravished crowd are absent too because America has changed their tastes. All too few genuinely prefer the old tradition. It is useless and unwise to regret the inevitable. That which comes must bring new life. But at least we may regard ourselves as privileged who have witnessed the late and perfect flowering of pure Indian Culture in the hands of Rabindranath Tagore.

A Letter from Dr. Harry Timbres*

I came to Moscow in June and applied to the Tropical Institute for a job, which they gave me at once, but which I could not go to until I received a permanent visa. That took some time and was not granted until August 7th, and on August 12th I left Moscow to go down on the Volga to a place called Marbumbstroy where a large paper mill is being constructed. It is quite a malarious region, and the Tropical Institute have a brigade here working on treatment and prevention. I am working with them. Rebecca has not yet received her visa, but I hope she will receive it soon and then she and the children will join me here. The work is most interesting. I am dealing with the workers and their families all the time, going into their homes, examining them for enlarged spleen, questioning them on their previous medical history, etc., so I think I am learning more about actual living conditions in Russia than could be learned in any other way. The Russian Doctors have taken me right into their confidence and their hearts, and I

am working just like one of them. It is great fun.

And what do you think of Russia after six years ? Hasn't there been a marvellous change since we were here in 1930 ? Do you remember the bread lines, and the closed shops, and the general appearance of anxiety and want ? A great deal of that has passed and in no small degree the Russians are now beginning to enjoy the fruits of their revolution and reconstruction. Of course there is still a long way to go, but look how far they have come in such a short time.

You can't imagine the satisfaction it is to work here where we can do everything for the patients that needs to be done. We do not have to spare treatment. Everything is given freely. And we never have to turn anyone away. Also we have sufficient personnel so that we can follow the patients up, see that they get their treatment regularly, and observe them frequently for relapses.

* Dr. Timbres was the Chief Medical Officer of the Visvabharati for a number of years. He accompanied Rabindranath Tagore to Russia in 1930.

What news do you get from Santiniketan and Gurudev and Charles Andrews? I received a Visva-Bharati News just the other day, the July Number, and was certainly glad to get it, although very distressed to hear of the drought and famine in Birbhum District. How much longer are such things going to go on in poor Mother India? It seemed to me that the report of the famine and a letter from Jawaharlal Nehru fitted together very well in the News. Famine in Birbhum, and Nehru in prison!

You would be interested to know that many of my co-workers in the brigade are

women, and the director is a woman. They carry on just like men, better, in fact, because their team spirit is better. And they never rest. They have had no free day since Spring when the anti-malaria campaign started. It is not because they are not permitted to rest, but that they feel too deeply the exigencies of the work. That's the spirit that wins. That is the spirit that is going to make Russia the leading nation of the world, both economically and culturally within the next few years. The work is very thorough, too.

The Bengal Lancer on Santiniketan

(Lt. Col. Yeats Brown).

Sarasvati, the Indian goddess of wisdom, is a white woman, seated on a lotus, symbolising the purity of truth, which dwells in the centre of life and opens its beauty to the light of heaven. To her Sir Rabindranath Tagore has dedicated the later years of his life, in the making and maintenance of his school and world-university. He is a great man, and his ideas have laid a spell on me ever since I first visited him, here in Santiniketan, fifteen years ago.

He is at his old place, working with undiminished vigour. He tells me that he is not as active as he was, but mentally there is no change; his eyes have not changed, those lambent eyes so like the monsoon clouds he loves; and his keen, quick mind had not changed. Santiniketan still seems to me one of the most spiritually-stimulating places in the world, looking beyond our day to a world-harmony which will come through no synthe-

tic super-State, but through beauty, born in many forms and many lands, in the soil and soul of nationhood.

A famous headmaster once expressed his surprise at finding that the boys at Santiniketan were allowed to do their school work in trees. "What is surprising," Tagore observes, "is the same headmaster's approval of the boys' studying botany. He believes in an impersonal knowledge of the tree, because that is science, but not in a personal experience of it."

Tagore himself was brought up in a town: it is for this reason that he wants his boys to realise trees not merely as generating chlorophyll and taking carbon from the air, but as living things.

"Our childhood," he says, "should be given its full measure of life's draught, for which it has an endless thirst. The young mind should be saturated with the idea that it has been born in a human

world which is in harmony with the world around it. This is just what our regular type of school ignores with an air of superior wisdom. My feeling at school was the feeling of a tree that is not allowed its full life, but is cut down to be made into packing-cases. My world vanished, giving place to wooden benches and straight walls staring at me with the blank stare of the blind.

"I refused to go to school when I was twelve, but I am glad that I didn't altogether escape from its molestation, for it has given me knowledge of the wrong from which the children of men have to suffer. The education of sympathy is not only systematically ignored in schools, but is severely repressed. We rob the child of his earth to teach him geography, of language to teach him grammar. His hunger is for the epic, but he is supplied with chronicles of facts and dates.

"In India, however, we still cherish in our memory the tradition of forest colonies of great teachers. These places were not schools nor monasteries in the modern sense. They were homes where men lived with their families, trying to see the world in God, and to realise their own life in Him. Students took the cattle to pasture, collected fire-wood, gathered fruit, cultivated kindness to all creatures, and grew in their spirit with their teacher's spiritual growth. They lived outside society, but their ashram was to society what the sun is to the planets, a centre of light and life."

This ideal of education through sharing the life of one's Master, not in an academic atmosphere of scholarship, nor in the maimed life of a monastery, but in an atmosphere of living aspiration, took possession of Tagore's mind at the beginning, of this century. At the age of

forty, when he was already famous far beyond the limits of Bengal, he found a place ready to his hand where he could begin his work, for his father Devendranath Tagore, had thirty years previously bought a piece of moorland a hundred miles from Calcutta on which he had built a guest house and a temple, and had made a beautiful garden, dedicating it to those who would seek there the fuller life of the Spirit under the healing brotherhood of trees.

It was here, in 1901, that he started his experiment, with ten boys. He had had no previous experience of teaching. He spent all his money and strength on the school. Most of his Gitanjali songs were written here, to be sung to the boys, and all his later plays.

Growing out of the school and University, is Sriniketan, the rural development centre which Mr. L. K. Elmhirst's generosity has brought into being. It is supervised by Mr. G. G. Ghose, one of the best of the football players of Bengal. Mr. Ghose has the knack finding grist for his mill in all the varying phases of village life. Out of a fire in a neighbouring hamlet came the organisation of a Boy's Fire Brigade, with its drill and discipline. From a malaria-ridden zone came instruction in mapping, drainage, zoology. From a local fair came instruction in first-aid, and police-work. Now he is training the villagers in weaving, tanning, co-operative marketing, the rotation of crops, seri-culture, poultry-breeding.

Boys and girls learn the "three R.s" by keeping records of their marketing, make the acquaintance of geology on their own plot of ground, and of chemistry by using limes and manures. Nature and science are not abstractions;

the child learns physics by using tools and pumps, and entomology by thwarting the mosquitoes, caterpillars, and beetles that attack him and his plants. Masters and pupils are engaged together in the adventure of life; both are learners in the game, and the emphasis is on the expanding of consciousness rather than on passing examinations. The world is their guitar, and it is no use having a guitar unless you play on it.

The keynote of both communities is simplicity. "The relative proportion of the non-civilised and civilised in man," says Tagore, "should be in the proportion of water and land on our globe, the former predominating." That is true. Our life began in water, and the sea is still in our blood. There is nothing arid about Santiniketan: it is free, dynamic, well-poised.

Tagore has been described by his enemies as a *poseur*, and his University as a place where students spend their time in the blissful beatitude of communicating with the Incommunicable. That is easy to say. Santiniketan does not always show results that can be measured by the world's coarse thumb and finger; but it is exactly as a protest against such material standards of success that its founder will be remembered by posterity, not only in India, but throughout the world. He is ahead of the ruck and run

of us. Margaret Macmillan had the same ideas in London: would that her teaching and Tagore's could find its full expression in both countries! In England something is being done to save our children from standardised methods of education which are out of touch with all that is vivid and viable, but in India, from what I have seen at five or six Universities, young minds are still being stamped out like car-bodies on a production-line. Small wonder that so many of them go out into the world with a screw loose!

* * * * *

And yet, somehow, on leaving Santiniketan and plunging into the life of Calcutta, I am conscious of a sense of disappointment. Tagore remains in my mind as a beautiful but somewhat tragic figure. I feel, in the words of his *Gitanjali*, that he has "pressed the signet of eternity upon a fleeting moment of my life," but I feel also that I am not living in eternity, but in modern Bengal. When he says that the British government reminds him of some patent canned food, "guaranteed untouched by hand," I see exactly what he means: nowadays our rule lacks the vitamins that would make it assimilable to alien peoples; but behind Santiniketan there is not yet the driving force of a great popular movement, but only a great man: a man who makes the arc of the sky seem bigger after one has met him.

Vedic Marriage Service

Compiled by

Kshitimohan Sen

Marriage Service.

The bridegroom, upon arrival at the bride's house, shall be acclaimed at the threshold by the showering of flowers and other auspicious offerings; also by the blowing of conches and suchlike sounds of welcome (*ulu ulu*).

The master of ceremonies shall lead the bridegroom, and her companions shall lead the bride to the marriage-assembly.

The seat of the bridegroom shall be to the left, and that of the bride to the right.

Priest. As the eye beholds all things extant in space, so do the wise ever behold the supreme reality of the Universal Spirit.

Benediction

Host. Om. On the occasion of this auspicious wedding ceremony about to be performed, say ye *Om punyahan*.

Guests. Om. This day is auspicious.

Host. Om. On the occasion of this auspicious wedding ceremony about to be performed, say ye *Om riddhim*.

Guests. Om, May they prosper.

Host. Om. On the occasion of this auspicious wedding ceremony about to be performed, say ye *swasti*.

Guests. Om. May all be well.

Priest. Om tatsat. May good come out of this undertaking.

Mutual Welcome of Bride and Bridegroom.

Bride. I welcome thee this day, thou who art worthy to be welcomed; I welcome thy mind and thy spirit; I welcome thy love and thy heart; with my soul do I welcome thy soul.

May that which is within us be revealed

without; and may that which is revealed without become inwardly real to us. May he remember me with love. May he love me because he is beloved (or I am lovable)?

Bridegroom. I too welcome thee in the presence of all.

Bride. I am all-victorious with the strength of love! May'st thou also be all-victorious! As water ever flows naturally in its own path, so may thy mind ever flow towards me.

May both our fortunes, both our minds, and both our life-missions advance together in united fashion! May we be affectionately inclined towards each other and become united in love!

Bridegroom. May we be united in love with each other!

Social Welcome

Bride's father. Om tatsat. This day, in the month of so-and-so, in such-and-such sign of the zodiac, in such-and-such a fortnight, in such-and-such phase of the moon, do I honour thee with these gifts, and welcome thee as the bridegroom-elect, Sri so-and-so, son of Sriyukta so-and-so, and grandson of the (late) so-and-so.

(*Here scented garlands, sandal-wood paste and garments etc. are to be offered.*)

Bridegroom. Om. I accept the honour.

Bride's father. Om. Do thou duly perform the wedding ceremony?

Bridegroom. Om. I shall perform it to the best of my knowledge.

The bride and bridegroom will then be

led by the assembled women to the place prepared for women's rites. The bridegroom will join them after changing his clothes. On the women's rites being concluded, the bride and bridegroom will again be led to the assembly.

The priest will then conduct the divine service common to all ceremonies.

Bride's father. Om tatsat. This day, in the month of so-and-so, in such-and-such sign of the zodiac, in such-and-such a fortnight, and in such-and-such phase of the moon, do I (so-and-so) give unto thee, who are the honoured bride-groom, grandson of the late so-and-so, and son of so-and-so, this maiden so-and-so, granddaughter of the late so-and-so and daughter of so-and-so.

Bridegroom. Om. May all be well. (So be it?)

Priest. In the practice of religion or pleasure, or in worldly goods, thou shalt not exceed her.

Bridegroom. I shall not exceed her.

Bride's father, (taking gold in his hand.) Om tatsat. This day, in the month of so-and-so, in such-and-such sign of the zodiac, in such-and-such fortnight, in such and such phase of the moon, do I, so-and-so, Deva Sarma present this gold to thee, Sri so-and-so, the bridegroom elect, as an offering on the auspicious occasion of giving away the bride.

Bridegroom. Om. May all be well.

Priest (Tying in a knot the ends of the mantles of both). Om. As the heavens are steadfast, as the earth is steadfast, as this whole universe is steadfast, as these mountains are steadfast, so may this woman remain steadfast in her husband's family. Om. Mayest thou be like an empress in the sight of thy father-in-law, thy mother-in-law, thy sisters-in-law and thy brothers-in-law.

Joining or taking Hands.

After the bride and bridegroom have exchanged rings and garlands, they will stand facing each other, and the bridegroom, taking both hands of the bride within his own clasped hands, will repeat:--

Bridegroom. Om. I take thy hands for the sake of good fortune like unto a husband. Mayest thou live long, this is my prayer.

Bride and Bridegroom. Om. With this true knot do I bind thy heart and mind. May our eyes be honey-sweet and smeared with love's antimony (ointment, collyrium); may our faces be decked with fresh charm; take me to thy bosom, and let our hearts mingle and become one.

Om. May thy heart be mine, and my heart be thine.

Om. May thy heart be devoted to my life's work, may thy mind be united to my mind, do thou follow my behests with a single heart, may God who is the fount of all righteousness, join thee with me.

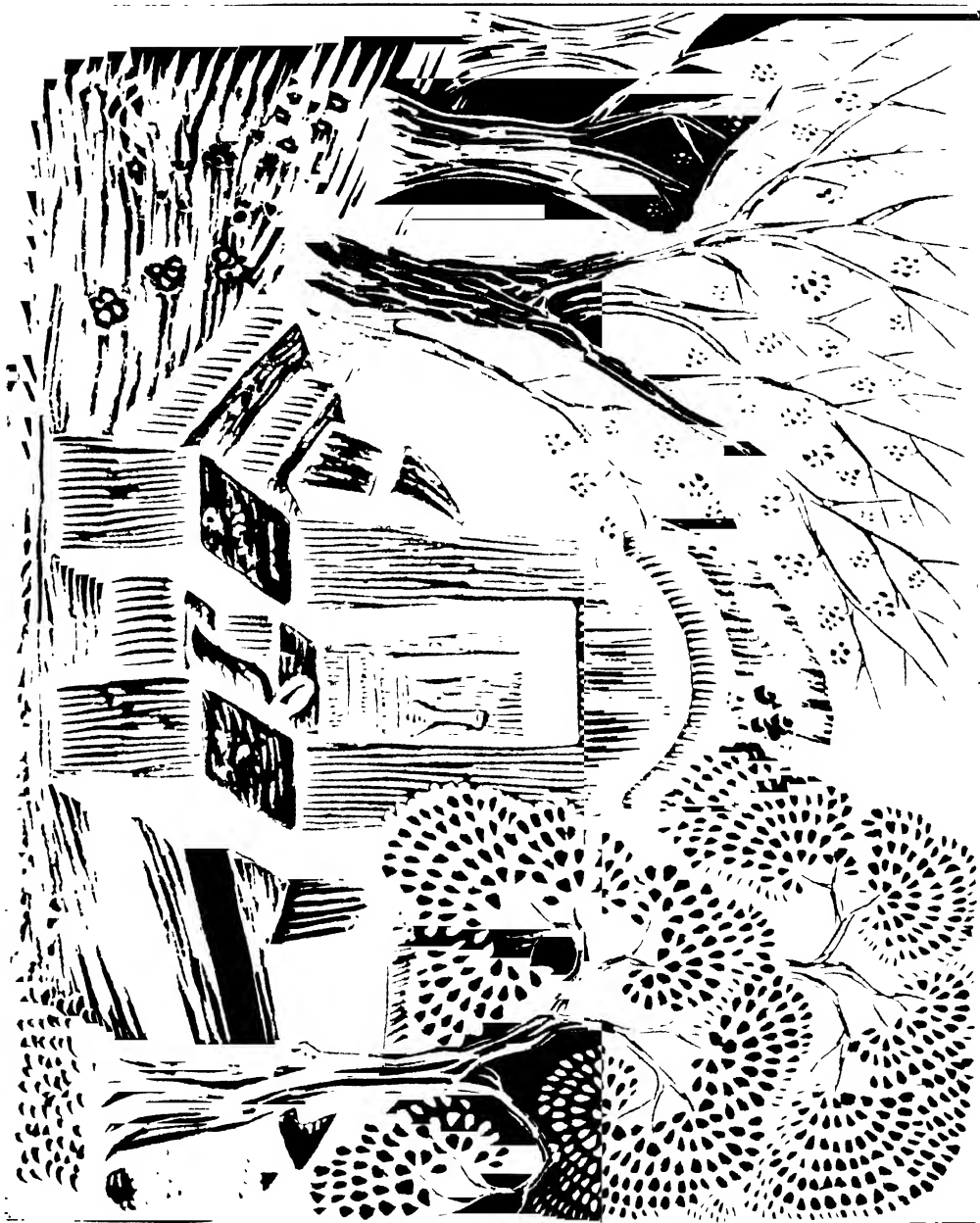
O Lord, make us both come more intimately near to each other and unite both our hearts. May we both come together completely with full hearts, for the sake of the eternal, for the sake of high endeavour, and for the attainment of supreme strength.

Prayer.

(Anon the bride and bridegroom will arise, and having saluted each other will resume their seats, the bride sitting to the bridegroom's left.)

Priest. Om. He who is one and indefinable, and who with manifold forms of energy doth dispense all things desirable unto all His creatures, according to their needs; He who pervadeth the whole universe from beginning to end; He is the and supreme Lord; may He inspire us all

Kanai Samanta.



with beneficent (benevolent?) intelligence.

Om. He is the only one, there is none else.

Taking the Seven Steps.

Bridegroom. Om. Take thou the first step for the sake of God, and do thou follow me.

Om. Take thou the second step for the sake of power, and do thou follow me.

Om. Take thou the third step for the sake of vows, and do thou follow me.

Om. Take thou the fourth step for the sake of joy and happiness, and do thou follow me.

Om. Take thou the fifth step for the sake of all animals and creatures, and do thou follow me.

Om. Take thou the sixth step for the sake of wealth and prosperity and do thou follow me.

Om. Take thou the seventh step for the sake of friendship and affection and do thou follow me.

Final Texts.

Priest. From the perfect He causes perfection to spring, perfection is watered by the perfect. May we know to-day from what fount of perfection it is being watered so completely.

Om. This bride is well-favoured, do ye look upon her, all that are here assembled; and go ye home after having given (wished?) her good fortune.

Assembly. Om. May all be well.

(Then the assembly will break up. The bride and groom will proceed to the inner appartments, led by the women, who will there perform the auspicious rites with conch and vermilion etc.)

(Continued from page 34)

Benode Mukherji, an adhyapaka of the Kala-Bhavana left for Japan on the 30th October last for a few month's stay in that country. He will utilise his holidays in visiting the art galleries and museums in China and Japan. Nandalal Bose has gone to Faizpore at the invitation of Mahatma Gandhi to organise the Industrial Exhibition there in connection with the next session of the National Congress.

...

The following books have recently been published by the Publication Department of the Visva-Bharati:—

1. Purana Katha (An autobiographical Sketch) and 2. Duniadari (a collection of

short stories) by C. C. Dutt. I. C. S. (Retd.) Upacharya Visva-Bharati. 3. Shahityer Pathe (a collection of essays on literature) and 4. Pashchatya Vraman (A travellers diary to the West) by Rabindra Nath Tagore. 5. The second volume of "Rabindra-Jibany" (biography of Rabindranath Tagore) by Prabha Kumar Mukherji, Lecturer and Librarian, Visva-Bharati has also been published. This volume ends with the completion of 75 years of the Poet's life.

...

The following persons have been duly nominated for election to the Visva-Bharati Samsad by the general constituency.

1. Charuchandra Bhattacharya, M. A.
2. Kishorimohan Santra, B. A.

3. Jitendramohan Sen, B. Sc.
(Cal.), M. Ed. (Leeds),
 4. Sushobhan Chandra Sarkar, M. A.,
(Oxon).
 5. Sudhir Kumar Lahiri, B. A.
 6. Nepal Chandra Roy, B. L.
 7. Kshitimohan Sen, M. A., Sastri.
 8. Pramathanath Banerjee, M. A., D. Sc.
(Lond).
 9. Surendranath Tagore, B. A.
 10. Apurva Kumar Chanda, M. A.
(Oxon), I. E. S.
 11. Kali Das Nag, M. A. (Cal.), D. Litt.
(Paris),
 12. Sudhi Ranjan Das, Bar-at-Law.
 13. Dhirendranath Mitra, B. L., Solicitor.
 14. R. Ahmed, D. D. S.
 15. Bhupati Mohan Sen, M. A.
(Cantab), I. E. S.
 16. Dhirendramohan Sen, M. A., Ph. D.
(London).
 17. Tushar Kanti Ghose,
 18. Rai Bahadur Ramdeo Chokhani,
M. L. C.
 19. Chhotelal Jain,
 20. P. R. Das, Bar-at-Law,
 21. Ambalal Sarabhai,
 22. Suhrid Chandra Singh, M. A.
 23. Amal Home,
 24. Sudhir Kumar Sen, B. A.
 25. Dr. Jnanendranath Mukherjee, D. Sc.
 26. Sudhakanta Roy Chowdhury,
 27. Jyoti Prakash Sarkar. B. Sc.
(Cal.), M. B., Ch. B. (Edn).
 28. Mahamahopadhyaya Pandit
Vidhushekhara Bhattacharya, Sastri.
 29. Anil Kumar Sen, M. B.
- 15 members are to be elected.

...

The Government of Bengal have sanctioned the scheme for the training of Primary School teachers at Sriniketan under the auspices of the Visva-Bharati as an experimental measure for a period

of two years. The Government have also sanctioned the necessary expenses for that period. The work is to begin in the first week of January, 1937 and the candidates are to be recruited from the Burdwan Division. They will study for a period of two years during which they will receive training in Village Welfare and some useful crafts along with their academic education. A training centre of rural teachers for primary schools amidst the activities of Santiniketan and Sriniketan with special courses for bringing about touch between the School and the Community is expected to produce a more desirable type of teachers than are coming out of the existing Guru-Training schools. It is hoped that youngmen trained here will develop in their character practical qualities with creative imagination which this country is badly in need of for the reconstruction of its rural life.

...

A training camp for the village workers was held at Sriniketan for one month during November last. Twelve students from five different districts of Bengal attended the camp. They were given theoretical and practical training in Survey work and methods of Reconstruction, Weaving, Leatherwork, Agriculture, Health (including First-Aid) and Sanitation, Rural Economics, Primary and Adult Education and Brati-Balaka activities. Most of the students, it is gratifying to note, took a keen interest in these subjects. It can confidently be hoped that these students shall be better equipped to go out to the villages for rural reconstruction work.

While at Sriniketan, Gurudeva also met these students and advised them on

the duties and responsibilities of village workers.

Adhyapakas of Santiniketan and Sriniketan actively helped to make the training camp a success.

...

The foundation of the Dispensary of the Rural Health Society at Bahiri was laid on 13th. November, 1936, by Mr. J. C. Chatterji, the popular Sadar Sub-Divisional Officer of Suri. Members of the Health Society showed great interest on this occasion

...

At a public meeting, held on the 18th November, of the inhabitants of Adirepara, and the neighbouring villages, it was decided to start a Co-operative Health Centre at Adirepara, under the Sriniketan Rural Health Scheme. Sj. Kalimohan Ghose of Sriniketan presided over the meeting. The District Health Officer, Sj. Bagalapada Banerji, B. L., and Sj. S. C. Sen, Inspector of Co-operative Societies

addressed the meeting and are kindly taking great interest in this organisation.

...

Alumni News

Rudrappa Hanji has been appointed the teacher in Fine Arts at the Theosophical Intermediate College in Benares. He had completed the full course of studies at the Kala-Bhavana and was lately assisting the teaching staff there. He will long be remembered here for his great talent in sculpture.

...

The Asramika Sangha is arranging for a publication containing the addresses delivered by the Pratisthata Acharya to the various gathering of ex-students in recent years. The book will be ready before the 7th Pous celebrations.

...

Sm. Gouri Devi has been appointed a teacher at the Kala-Bhavana in the vacancy recently caused by the resignation of Sm. Chitra Nibha Chaudhuri.

পত্রপুট

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VISVA-BHARATI NEWS

Volume V.

JANUARY, 1937.

Number Seventh



By Paresh Singha

Santiniketan and Sriniketan

Santiniketan Asrama celebrated its 36th anniversary in an appropriate manner on the 22nd December. In the morning there was a special service at the Mandir conducted by Rabindranath which was attended by practically all the inmates of Santiniketan and Sriniketan. The number of guests from outside this year was comparatively less, though as usual a large number of ex-students came to meet old friends and to make new ones. The absence of Srimati Pratima Devi, Rathindranath Tagore and Nandalal Bose was very keenly felt by all of us.

...

The Visva-Bharati Parishat (Annual General Meeting) was held on the 24th inst. in the Amra-Kunja. After the recital of the prescribed Mantras by Mahamohopadhyaya Vidhusekar Sastri and Pandit Kshitimohon Sen, the Pratishtata Acharya (Rabindranath Tagore) addressed the assembled members. He then left the meeting which was continued under the presidency of Sadashya Surendranath Maitra I. E. S. (Retd.) In the unavoidable absence of the Karma-Sachiva (Rathindranath Tagore) papers were put before the Parishat by Gourgopal Ghose, the Sriniketan Sachiva.

...

In the Parishat the following elections to the Samsad were announced:—

A. From the General Constituency:—

(1) Apurva Kumar Chanda I. E. S., (2) Mahamohopadhyaya Vidhusekar Sastri. (3) Surendra Nath Tagore, Some-time Upacharya, Visva-Bharati., (4) Sushobhan Chandra Sarkar, Professor, Presidency College, Calcutta, (5) Bhupati Mohon Sen, I. E. S., (6) Kishorimohon Santra,

Honorary Assistant General Secretary, Visva-Bharati, (7) Charu Chandra Bhattacharya, Professor, Presidency College, (8) Kshitimohon Sen, Principal, Vidya-Bhavana, (9) Prafulla Ranjan Das, Barrister-at-Law, Patna, (10) Amal Home Editor, Calcutta Municipal Gazette, (11) Kalidas Nag, Lecturer, Calcutta University, (12) Pramathanath Banerji, M.L.A., (13) Tushar Kanti Ghose, Editor, Amrita Bazar Patrika, (14) R. Ahmed, D.D.S., (15) Sudhakanta Roy Chaudhury, Santiniketan.

B. Representatives of the Santiniketan Samiti:—

Nandalal Bose, Surendranath Kar, Tanayendranath Ghose, Dhirendramohon Sen, Anil Kumar Chanda and Krishna Kripalani,

C. Representatives of the Sriniketan Samiti:—

Gourgopal Ghose, and Kalimohon Ghose.

D. Representative of the Asramika Sangha, (Ex-students' Association):—

Prafulla Ranjan Sen-Gupta, Chief Auditor, Co-Operative Societies, Behar and Orissa.

Three members will be co-opted at the first meeting of the Samsad and the Founder-President may nominate three more.

...

On the recommendation of the Founder-President, the Samsad has unanimously elected the following as Pradhanas of the Visva-Bharati for the years, 1937-39:—

Mahatma Gandhi, Wardha, C. P. India. Yone Noguchi, Tokyo, Japan.

Rt. Hon'ble Sir Akbar Hydari, Hyderabad, Deccan.

Dr. Tai-Chi-Tao, Nanking, China.

Thought Relics

Our will attains its perfection when it is one with love, for only love is true freedom. This freedom is not in the negation of restraint. It spontaneously accepts bondage, because bondage does not bind it, but only measures its truth. Non-slavery is in the cessation of service, but freedom is in service itself.

A village poet of Bengal says:—In love the end is neither pain nor pleasure, but love only.

Love gives freedom while it binds, for love is what unites.”

Today is the special day of the yearly festival of our asrama, and we must make time to realise in the heart of this place the truth which is beauty. And for this we have lit our lamps. In the morning the sun came out brilliantly; in the dusk the stars held up their lights. But these were not sufficient for us. Until we light our own little lamps, the world of lights in the sky is in vain, and unless we make our own preparations, the great wealth of the world of preparations remains waiting like a lute for the touch of finger.

Rabindranath Tagore

If the Maharshi came to Santiniketan

By X. Y. Z.

The temple is deserted! This is the hour for the silent symphony of self-surrender, but the inmates are asleep. And yet, every year, this day they gather round my marble meditation seat and sing lustily, "Sing His Name." Do they sing to the stone or to the spirit?

The temple was intended to be the core and centre of all their aspirations and activities. It was to be a dynamo of divine inspiration and energy, Alas! it is deserted to-day, for, they say, that in the economy of changed conditions it is an anachronism and a relic of the inertia of ancient India. They remind me of the ferryman in the fable who burnt the helm of his boat in order to serve as fuel.

Prayer, they say, is a sheer wastage of the vital airs. The so-called "looking up", at the cost of cessation of work, is an illusion. May one ask them: why does the child, now and again, stop suckling and simply look in love at the face of its mother?

Is this the place where once in an ecstatic strain my soul sang, in the words of the Prince of Persian Poets:

"Do not bring the candle light into the audience hall

For to-day the glory of His face is here."

Where is the glory of that Face? Is it hidden behind the cloud of candle-lights which are seen burning in every nook and corner? Or has it migrated to another habitation and home?

The roots of the tree are in the earth but those of human life are in heaven.

This abode was to be the archetypal *Brahma Samaj*,—a fellowship of one another in the Eternal Man. Has it fulfilled that expectation of its author?

Just then the sun was seen setting in the west. The Maharshi saluted him in reverent and radiant love. And as he walked away from Santiniketan he heard in the distance some one singing a song of a son of the desert;—

"Friends, you have not seen Him as I have.

He is brighter than the sun, the stars and the moon,

He is sweeter than the honey and the butter.

Friends, Him whom, I have seen He was born within."

The sun sank behind the hazy horizon, to rise in another region. And the soft silvery beams of the moon fell noiselessly on the mud-huts of the *Harijans*.

The Moral Strain

Between East and West

By C. F. Andrews.

[The following is part of an article which was contributed to the Melbourne 'Age' during the Spanish Crisis in order to explain the temper of the East. C.F. A.]

While public attention is naturally turned towards Europe owing to the Civil War in Spain, the reaction in the East towards recent critical events must never be overlooked. What is the East thinking ?

Undoubtedly, the catastrophic ending of the League's championship of Abyssinia still holds the first place in eastern public opinion; for this event has been regarded in the East as an acid test of Europe's sincerity. The Eastern reaction has been altogether unfavourable, and not merely Italy, but also Great Britain and France have come out badly, when the test has been applied.

The following conversation, which I had with an Indian statesman in Simla, may help to explain much. It took place some months ago, but the latest news of disaster could only intensify the indignation which my friend then expressed.

He made quite plain to me that the sympathy of the East with Abyssinia was universal. Then he went on to show that the bitterness felt was against Europe as a whole, and not against Italy alone. This was, he said, the last of a series of such deeds of violence, which each of the big Powers in Europe had committed in turn, including Great Britain. "There is", he began, "only one question today among all of us in the East. It is this. How long is this tyranny of Europe over the rest of the world going to last?"

"What would be the result", I asked, "If Japan were to leave aside her present policy of aggressive militarism in Northern China and become the champion of the East against Europe?"

"Ah:" he replied, with a sudden exclamation, which showed where the longing of his heart was, "the effect would be electrical! The whole of Asia and Africa would rally to Japan. But Japan is merely thinking of her own advantage. No! The young East is looking rather towards Soviet Russia than towards Japan. You must remember Soviet Russia is an Eastern Power."

"What is the general opinion," I asked, "concerning Great Britain?"

"He shook his head. "May I tell you the whole truth?" he asked.

"Yes", I replied, "the whole truth, and nothing but the truth!"

"We feel", he answered, "that Great Britain has been seeking her own advantage all along just like Japan. While she was opposing Italy, she has not been acting thus because she is prepared to defend a weaker people, but because she wants to secure her own sea-route to India and Australia, which Italy would obviously threaten, if she were allowed to dominate Abyssinia."

"Would you not", I asked, "give any place to unselfish motives?"

"Not in modern politics", he replied.

This blunt assertion of my Indian friend would only be strengthened by what has happened since. He would point to the weakening of the Sanctions; to the Hoare-Laval pact; to the general

admission that Sanctions had to be called off and to the new friendly approach towards Italy. All this would confirm his opinion, that Britain, Italy, and France had been playing a clever diplomatic game in which Italy had all along held the winning card.

If this view is regarded by us as cynical, there have been heart-breaking events which have stirred up this cynical spirit all over the East. The Arab rioting in Palestine is part of the same attitude. The newspapers in the Near East are full of it. The world of Islam has never been so deeply moved since the Treaty of Sevres.

"Don't you remember", he asked me, "how during the nineteenth century Britain did everything she could to stop Russia from entering the Mediterranean? Now she has been trying to use the League to stop Italy in a similar manner. India is still the big object which Britain has in view."

He said the last words with a hard laugh as if that alone summed up Britain's attitude.

"Have you received", I asked, changing the subject, "any of those propaganda pamphlets from the Italian Community in Calcutta? I have had many, with vivid picture of Abyssinian atrocities".

He told me that he had put all such stuff in the waste paper basket as rubbish. "They might as well", he said, 'have saved their money as far as we are concerned. As a matter of fact, these pamphlets did more harm to the Italian cause than anything else. For they tried to flatter us by saying that Mussolini loved the cultured races of the East and would always be ready to defend them; for Il Duce did not confuse (as others did) "the black barbarian Ethio-

pians, who were savages, with the highly intellectual Indians".—All that kind of thing only revolted us."

"How then, "I asked, "do you yourself review the whole problem? What is your final verdict?"

"You see," he replied, "Mussolini missed the whole point. He did not realise what we feel ourselves as a subject people. We have lost our own independence, and therefore we had a great respect for Abyssinia, because she had hitherto been able to keep hers, in spite of all the attacks that had been made upon her. We Indians never think of the Abyssinians as "black, barbarous, and savage" as Mussolini has painted them. They have been our good friends, and we have admired their Emperor. We have traded with them for many centuries and they have never quarrelled with us."

"Is that feeling of sympathy quite general in the East?" I asked.

"Yes," he replied, "especially is it true among Muslims, who have an old traditional friendship. Don't make any mistake! Asia and Africa stand together in this matter; and the tide of resentment against Europe is rapidly rising."

That was the end of our talk. He had begun to discount all our motives, as far as Europe was concerned, except those which were self interested. So many flattering promises have been made in the past, which have been cynically broken, that now nothing but deeds count and even these are put through the severest test before they are accepted as genuine. However much we ourselves may dislike such a situation, it is necessary to face the bare truth. For only in this way can there be a true meeting of East and West.

(Continued from page 50)

Sir S. Radhakrishnan, Oxford, England.
Leonard Elmhirst, Esq. Dartington,
England.
C. C. Dutt Esq. I. C. S. (Retd) Calcutta
India.

It is with regrets that we announce the resignation of Sjt. Prabhat Ch. Gupta M.A. Adyapaka in the Siksha-Bhavana with effect from 1st. December. He had been a teacher of Economics for a number of years and was also intimately connected with the "Rabindra Parichaya Sabha" as its Organising Secretary. He has now joined a business firm in Calcutta. In the place left vacant by Sjt. Gupta we have requisitioned temporarily the services of Dr. K. P. Mukherji M.A., B.L. (Cal) Ph. D. (Heidelberg) who has already commenced work.

Krishna Kripalani of the Siksha-Bhavan has been appointed as the Assistant General Secretary for one year to be ordinarily stationed at Santiniketan. Kishori Mohon Santra whose services have now been transferred entirely to the Publishing Department in Calcutta will continue helping the General Office as Honorary Assistant General Secretary.

It is understood that Rabindranath Tagore will deliver the Convocation address of the Calcutta University this year on the 13th February. This will be the first time that one not officially connected with the University will deliver the address.

We offer our hearty congratulations to Sjt. Dharendra Nath Mitter, till recently a member of the Samsad and Solicitor to the Visva-Bharati on his appointment as the Solicitor-General to the Government of India. This is the first instance that

an Indian has been appointed to this very high office.

Narottambhai Patel of the Siksha-Bhavana has been awarded the Graduation Diploma of the Visva-Bharati on his passing the Anta-Examination.

Kalimohon Ghose of Sriniketan has gone to Gwalior to attend the All-India Education Conference as the representative of the Bengal Centre of the N. E. F.

Asramika Sangha

The Annual General Meeting of the Asramika Sangha took place on the 23rd December in the Amra-Kunja under the presidency of Mahamohopadhyaya Vidhusekar Sastri. There was a good attendance of members. In the meeting the following office bearers were elected:—

President: Rabindranath Tagore.
Vice-President: M. M. Vidhusekar Sastri.
Secretary: Pulin Behari Sen, Assistant Editor, Modern Review. Treasurer: Rathindranath Tagore. Asst. Secretary: Santidev Ghose, Sangit-Bhavana, Santiniketan.
Members of the Executive Council: Kshemendra M. Sen and Anil Kumar Chanda.

A collection of addresses delivered by Gurudeva to the Sangha on various occasions has been printed together in book form under the name of "Praktani". It is desirable that all ex-students and ex-teachers should patronise the new venture by each buying a copy. Stamps worth annas ten should be sent, either to Visva-Bharati office, 210 Cornwallis St. Calcutta or to the Office of the Founder President, Santiniketan.

Lakheswar Sinha who had gone to Sweden three years ago has recently returned home and has been appointed an Instructor in the Crafts Department at Sriniketan.

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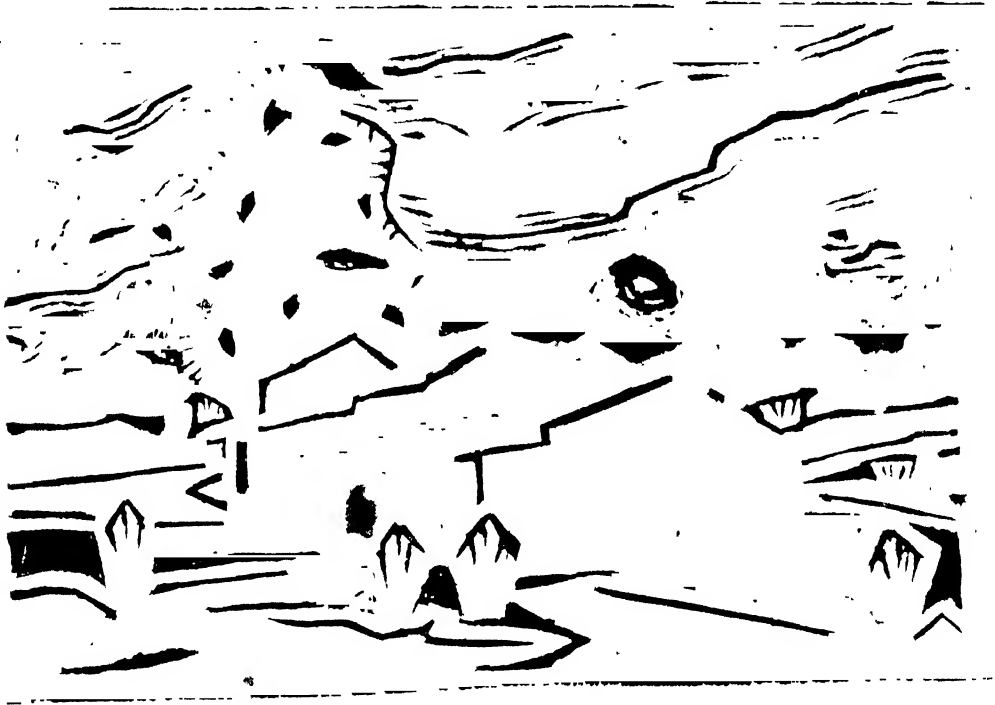
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== VISVA-BHARATI NEWS ==

Volume V

FEBRUARY, 1937.

Number VIII



By Rossi

God honoured me with his fight
when I was rebellious ;
He ignored me when I was languid.

Rabindranath Tagore

Santiniketan and Sriniketan

After the excitement of the Annual Festival at the end of December, January passed quietly and the asrama recovered its wonted charm and its air of noiseless activity. One wonders if the visitors who flock to Santiniketan during the Festival carry back with themselves a correct or fair idea of the asrama and its activities. We hope they understand that during those three days all the normal activities of the asrama are suspended and its standards deliberately strained to create an atmosphere in which the cultured or sophisticated breeds may find it easy to share the goods and amusements of our neglected village folks.

. . . .

The last day of the month, however, brought us the sad news from Prague of the death of the eminent scholar and friend of Visva-Bharati, Dr. M. Winternitz. Dr. Winternitz was not only one of the most celebrated scholars of his day but during the time he was with us in Santiniketan we learned to know him as one of those rare men who had mastered the art of turning knowledge into wisdom. Even after he returned to his native land he continued to help us with his co-operation and advice. Only a few days back he sent us for publication in the Visva-Bharati Quarterly a most illuminating study of the relations of India with the West from ancient times to the present day.

The Poet was deeply moved by the news. The high esteem and affection in which he held the late Doctor is evident from the following letter he wrote to the latter's sister.

"I am deeply grieved to hear of the sudden passing away of Dr. M. Winternitz. The news were indeed painful for us,

who were used to looking upon him as one of our truest and most respected friends outside India. During my long life and extensive travels, I never met a savant more worthy of respect than the learned doctor. His deep and broad humanity, co-extensive with his amazingly wide scholarship, his devotion to truth and the courage with which he held fast to his idealism in the midst of a growingly hostile atmosphere in Central Europe, are his claims to our homage. In him I have lost a faithful comrade, India has lost one of its truest Pandits and best friends, and humanity one of its most sincere champions. I share with you and his other relations and friends a common bereavement."

. . . .

The Founder-President has nominated Sj. Sudhiranjan Das, Bar-at-Law, Prof. Sahid Surharwardy, and Sj. Sitaram Sakseria to the Samsad for 1937.

At their first meeting on 26 Dec. 1936, the newly elected members of the Samsad co-opted Sm. Protima Tagore, Sj. Bhagirath Conorya and Prof. J. M. Sen as members for 1937.

The Santiniketan Samiti has co-opted Sj. Nandalal Bose as a member.

. . . .

As desired by Gurudev the Guru Training School at Sriniketan will be known as "Siksha-Charcha-Bhavana". Sj. Brahmanranjan Chakravarty and Sj. Sailesh Chandra Datta Roy, B.Sc., B.T., have been appointed to act as adhyapakas there. It is expected that the new buildings will be completed by April 1937. Candidates, along with other courses, will have to undergo a course in Crafts through Sloyd system.

. . . .

A Letter from Russia

[This very interesting letter from our friends, Dr. and Mrs. Timbres, deserves to be more widely read.]

P. O. Lopatino,
Mariiski Oblast.
Marbumstroy.
Malaria Punkt. .
U. S. S. R.
November 17, 1936.

Dear Friends,

Merry Christmas and Happy New Year to you all !

As we write, Winter has set in in good earnest, and we are snugly tucked into our log-house apartment. The Russian brick stove is so hot you can't lean up against it; and outside the forest is moaning and creaking under a heavy snow that has been coming down constantly since early yesterday evening.

The last letter we sent you at this season was from India, where we had to decorate a palm tree with Christmas spangles. Tonight we are writing from the interior of Russia, 700 miles east of Moscow, where we are being given the opportunity of seeing the country from the point of view of the workers. Hal sailed from America on May 29th, and the children and I, September 11th. We have been granted Russian visas till February, with the probability of extension.

Marbumstroy is a factory community in-the-making. The population of 18,000 is engaged in the project of constructing the second largest paper-mill in the world in a heavily forested region on the bank of the Volga River, thirty miles upstream from Kazan, the ancient Tatar capital of Russia. The construction is planned to be finished and the first ton of paper delivered by the end of the year, as part of the Second Five Year Plan. The community

is made up of two-story, log houses on the Alpine style holding four apartments each,—and of temporary, log barracks containing thirty to forty large rooms. These buildings are scattered at wide intervals along broad, stone-paved, sand-covered streets extending through the forest of spruce and birch. New permanent houses are going up constantly. When the factory is complete, and the road-builders and construction workers go on to another project, the barracks will be torn down. We have a 70-bed hospital, a general dispensary, malaria "punkt", fire-house and tower, parachute jump, school, three-Russian-style houses, a large clubhouse with auditorium and stage, and a freight railway. (Passenger service to the mainline has been promised but not delivered to date. We have to walk six miles to the nearest station!)

Our apartment is in a house on the main roadway, opposite the site of a future stadium and athletic field. We have two large and one small room on the first floor. We do not pay for rent, light, wood, or telephones. Heating comes from two Russian brick stoves which extend all the way up to the ceiling. Electricity is brought from Kazan. When it elects to be temperamental, we use candle-power, pure. The children sleep in the Living-Room; we eat in the small room; and Hal and I sleep and work in the third room. The kitchen is in common with another family of five, who all sleep in one room. It is the only room they have. At present the overcrowding in the community is bad, but housing conditions will probably improve when the construction is finished

and the permanent factory population moves in. So you see we are fortunate in having three rooms. Even so, with beds, desk, table, cupboard and trunks, every inch of wall space is taken up. Furniture, that is, beds, mattresses, cupboard, wardrobe, chairs, tables, are supplied by the Housing Committee of the factory.

Hal was sent here in August by the Tropical Institute of Moscow to be a member of the Malaria Brigade which the Institute had sent in the Spring to work out an anti-malaria campaign. The Brigade returned to Moscow in September, the end of the malaria season, leaving a lady doctor and Hal in charge of the malaria station. Three weeks ago the other doctor was called to Leningrad to attend a four-month's refresher course, which every doctor in the Soviet Union has the opportunity to get at least once every three to four years, at the State's expense. Hal therefore has to carry on the malaria work alone until February, when his colleague returns. During the winter, besides looking after the treatment of the numerous relapsing cases that keep coming into the Dispensary, there is much to do in preparation for the anti-malaria work of the Spring. He has also been asked by the Doctor who is in charge of all the medical and sanitary work of the community (there are eleven doctors and two dentists here) to set up a clinical laboratory and to train me as a technician for it. He has already started me in at the malaria station in the reading of blood slides for malaria parasites and examination of patients for enlarged spleen. It is fascinating work and I like it. At the beginning of the malaria season in May, we shall have a staff of about 30 persons, and the work will include the service of an aeroplane which will be bro-

ught about once every two weeks from Kazan, to spread a poisonous arsenical dust on the swamps to destroy the larvæ of the malaria mosquitoes.

Hal's salary is 460 rubles (\$95.00) per month. It is based on the number of years since graduation and is the same as any Russian doctor receives who graduated in 1928. My salary is 200 rubles per month (\$40.00) and is the highest that a person with nurse's training can get. It is also based on the length of time since training. The older you are, the better! Certain deductions for Insurance and Cultural Taxes are made, reducing our combined salary to 635 rubles (\$127.00) per month. Hal has been accepted as a member of the Medical Sanitary Workers' Union, to which all persons engaged in the protection of the health of the community belong. Besides doctors and nurses, it therefore includes sanitary inspectors, disinfectors, orderlies, apothecaries and barbers. Membership carries Sick Insurance, and if Hal should fall ill from any cause whatever which prevented him from working, he would continue to receive 100% of his salary. The same conditions will apply to me as soon as I am accepted into the Union.

We have just "settled in", as our trunks came by freight from Leningrad only last week. I was in despair when I found there were many things you couldn't buy here in Marbunstroy or even in Kazan. Sauce-pans, frying-pans, brooms, double-boilers, cutlery, pails, nails, clothes-line, clothes-pins, writing paper, bowls, pitchers, can seldom be bought and when they are available, the supply soon gives out in face of the mob of people queuing up for them. The prices are high. An ordinary two-quart, enamel sauce-pan costs \$4.00, a set of five wooden-handled knives

and forks, \$5.00. I tore up two candle-wick spreads and made gorgeous window curtains that are a joy (somewhat fearful) to behold, but the family seems to like them, as does our general helper, Polya, who does the cooking and laundry and washes the floors. We brought plenty of warm clothing with us. The purchase of food takes up about 95% of our salary. Everything but meat is more expensive than at home. With the exception of potatoes, onions and cabbages, fresh vegetables are not available during the winter. You would be amused to see us ceremoniously imbibe Cod Liver Oil, every morning at breakfast, to try to make up for the green vegetable deficiency of our diet.

The children have started to school, and much to the dismay of Eleanor, now twelve, they were both placed in the First Grade to learn to read and write Russian. They have a sympathetic teacher, who assures us that Eleanor is doing so well that by next August she will probably be ready for the Fourth Grade, the equivalent of Sixth at home. They have been cast for leading roles in a Winter Festival which the School is giving,—Eleanor as the snow Queen and Nadja as Uncle Frost. Already their accent is better than ours, but so far they have not been able to tell secrets in Russian in front of us as they hoped to be able to do before the year was up. There are other non-Russians in the school, as Marbumstroy is situated near the boundary separating four autonomous districts or republics, namely, the Tatar, Mordvin and Chuvash Republics and the Mariiski Autonomous District, each having its own language. We can see the Mordvin and Chuvash Republics across the river, and in order to go to the public bath, less than a half-mile away, we have to cross over into Tartary.

The Russians have accepted us wholeheartedly and confidently into their lives and problems, and have given us positions of responsibility. We have not been made to feel the slightest breath of suspicion but have been taken at our word that we want to help and have been put to work. It gives us a thrill to think that the second largest paper-mill in the world is being constructed for the benefit of the workers themselves, and not for the profit of a few private individuals. It is a great satisfaction to be an integral part of this pioneer effort and to watch the growth of the factory in a place where four years ago there were only forests and swamps. This project is not unique but is one of thousands of other industrial enterprises springing up through the united efforts of this great federation of nations to bring about a new and just social order where every citizen, according to the new Stalin Constitution, has the right to education, work and leisure.

There is no possibility of doubting the sincerity of these peoples' faith in the future that lies ahead of them, or of their trust in the leadership of the Communist Party, which has brought them out of so dark a past into the promise of a bright future.

But in spite of new social order, life in the great woods gets lonesome at times, and letters from our friends seem to be the only antidote.

This letter started out in the first person, but we all four of us have had a share in composing it, and we all four have a share in sending you our warmest greetings.

Rebecca
Harry
Eleanor
&
Nadja.

THE TIMBRES TRIBE

Sex Instruction in the School

By X. Y. Z.

Why has sex become a problem in our schools, or for the matter of that in our society? It is for the simple reason that the school has not been fulfilling its true function of initiating the student into the way of using his leisure wisely and well, (the root-meaning of the word, "school", is "leisure"). Under the present order of things it is his head which is made to monopolise most of his energy, attention and interest, while the heart and the hand are semi-fed, if not actually starved. This disciplined frustration of his wider faculties has made of him a real problem for the pedagogue.

"Idleness is the workshop of the devil", so runs an old saying. Whether that estimable gentleman and his workshop have any existence is doubtful. But what is certain is, that a child, with nothing to do or dream of, is in nine cases out of ten engaged in a destructive activity of some sort. And, pray, what else is the priestly creation of the Devil but the Spirit of Destruction?

What then should be done to cut out from the daily time-table of the student the scope for injurious idleness? Only one thing: during his wakeful hours, whenever he is free from specified, stiff mental exertions, he should be doing something with his hands. It may be sweeping the floor of his room, washing his own clothes, arranging and re-arranging his books and belongings, spinning, weaving, making miniature furniture with his set of implements, or sewing.

The above activities may be made almost compulsory,—of course, the student selecting such of them as will feed his

spare time. But when he is about to enter the stage of what may be called the romantic unfoldment of his body beautiful, his leisure should be tackled by him not in the spirit of an artisan but that of an artist. To this end, quite a fair proportion of his programme of studies should be salted or savoured with the flavour of one or the other aspects of the imaginative arts: drawing, painting, singing, elocution and dramatisation of scenes and stories.

By the time the student has attained to adolescence his hand and heart would have become honourable members of his evolving entity, in striking contrast to the present state of affairs when they have but bits—stale and saltless—from the table of their master, the Mind.

In other words, the problem of sex would never assume any degree of acuteness or uneasiness, if the school were to draw up its time-table of activities for the student in the light of a vision of his whole, richly-varied and perfecting personality. Mere talks on the subject either from the standpoint of the biologist or the moralist will be of little or no avail. What the school needs is the inspiration and influence of Art or the Artist. For, it is the artist who realizes, unconsciously it may be, that sex is but the spirit in embryo. And just as a growing child does not find its complete satisfaction within the four corners of its mother's lap, howsoever cosy and care-free it might be, in the same way sex feels its fruition only when it is hitched to the star of self-illumination through education of the hand, the head and the heart.

(Continued from page 58)

Regular monthly meetings of the Adhyapaka Mandali (General Staff) at Santiniketan are a very healthy institution. Brief reports of the activities in the preceding month of the various departments are read out by their respective heads and pertinent questions are asked by the members present. We hope these meetings will act as a salutary check on the tendency, inherent in every growing institution, of its various departments becoming more and more exclusive of each other's concern. Moreover, the heads of the departments themselves should welcome this periodic subjection of their activities to open questions by their colleagues and official subordinates. In the Mandali we are all co-workers and equal. Gurudev's interest in these meetings is evidenced by his often presiding over them, which makes us feel still more like a big family.

....

In the last meeting the Asram-Sachiva in his report said that the Chinese Hall would be ready by the end of February. As a large number of female candidates are still on the waiting list of admission to Kala-Bhavan and School, the construction of a new block on the first floor of the Girls Hostel is being undertaken at the instance of the Founder-President who has received the promise of an adequate donation by an anonymous friend. At present the Hostel has 60 residents. The Sachiva is also undertaking the construction of three cottages in the Nichu-bangla area to meet the growing demand for residential quarters. The appointment of Sj. Asit Kumar Banerji was also announced as a teacher of classical music.

....

The Principal of Vidya-Bhavan who, along with Prof. Tan-Yun-Shan, had been invited to deliver a discourse on the occasion of the opening ceremony of the Buddhist Dharamsala at Benares, gave some account of the trip. He is at present engaged on his study of Saint Ravidas and a projected work on Atharva Veda. Dr. Manilal Patel is editing the Rig Veda. M. Ziauddin has just finished his study of the Cult of the Assassins in Islam, which will be published in the

Visva-Bharati Quarterly. Mr. Ajmal Khan is working on the pre-Islamic literature in Arabia.

....

In the report of the Kala-Bhavan, it was announced that Sm. Gouri Devi has been appointed as a teacher in place of Sm. Chitraniha Chaudhurani who has resigned. The Kala-Bhavan students are doing frescoes of Bagh paintings on the walls of the western hall in the Museum. Sj. Gurdial Mullik is giving a series of talks on Art and Literature in Kala-Bhavan. The total number of students is 52.

....

The Principal of Patha- and Siksha-Bhavan reported the appointment of Sj. Ramesh Chandra Chakravarty, Kavyatirtha, Vyakaranatirtha, etc., as an adhyapaka of Sanskrit in Patha-Bhavan in place of Sj. Nitaibenode Goswami who has been transferred to the Vidya-Bhavan. The total number of candidates for the Calcutta University Examinations for this year is: 7 for Matriculation, 11 for I.A., 8 for I.Sc. and 15 (2 Hons. in Econ.) for B.A. The total number of pupils in the Patha-Bhavan, as at 31st January 1937, was 158, of which 94 were boys and 64 girls. Of them 96 were resident pupils. There were regular weekly meetings of the adhyapakas in Patha-Bhavan.

The total number of books in the Library is 42,943. Lack of suitable literature for young boys and girls and of sufficient space for books in the Library were pointed out.

....

Among the noted visitors to the asrama were Her Highness, the Rani of Vijayanagram, Mr. and Mrs. Carl Heath of the Society of Friends, Mr. A. E. Foot, Head Master, Doon School, Dehra-Dun, Mr. Husain, Deputy Director of Public Instruction, Hyderabad Deccan, Nawab Bahadur Abdul Momin, President, Bengal Wakf Trust, Mr. and Mrs. B. Dey of the Indian Civil Service, Dr. Frank C. Lauback, inventor of the Key-Method of Education, and a party of Professors and students from the University of Aligarh.

....

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A Prayer

Let honour come to me from Thee
through a call to some desperate task,
in the pride of poignant suffering.

Lull me not into languid dreams;
Shake me out of this cringing in the dust;
Out of the fetters that shackle our mind,
make futile our destiny;
Out of the unreason that bends our dignity down
under the indiscriminate feet of dictators;
Shatter this age-long shame of ours,
And raise our head
into the boundless sky,
into the generous light,
into the air of freedom.

Santiniketan,
Feb. 11, 1937.

Rabindranath Tagore

Santiniketan and Sriniketan

The Institute of Rural Reconstruction at Sriniketan celebrated its 15th anniversary on 5th February last. In the absence of the Founder-President who could not join the function due to indisposition, Kshitimohan Sen addressed the assembled workers and visitors from the neighbouring villages, stressing the great importance of villages in the cultural life of India. It is with the decay of the villages that rot set in the country and in the words of the Founder-President, "Our object is to try to flood the choked bed of village life with the stream of happiness. For this the scholars, the poets, the musicians, the artists have to collaborate to offer their contributions; otherwise they must live like parasites, sucking life from the people and giving nothing back." The fair which was held in connection with the anniversary celebrations was attended by thousands from the neighbourhood; the agricultural exhibition also was largely attended. On 7th February a conference of village workers, presided over by the District Collector of Birbhum, was held.

In this connection we should gratefully remember Mr. and Mrs. L. K. Elmhirst but for whose princely generosity this important work under the auspices of the Visva-Bharati would not have been possible.

...

Rabindranath Tagore left for Calcutta on 11th February where he had a number of important engagements to go through, the chief amongst them being the Convocation Address of the Calcutta University (17th February). He made

history, for his address was delivered in Bengali, the language of the people of the province which was for the first time used for such a purpose. As stated by a Calcutta journal, we also believe that if he had not set the precedent, we would have had to wait perhaps for another quarter of a century. The address has been translated into English by Sjt. Surendranath Tagore and both the versions have been published by the Calcutta University.

On 21st February he went by river to Chandernagore where he delivered an address at the Bengali Literary Conference. He returned to Calcutta the same evening.

...

A meeting of the Samsad (Governing Body) took place on 7th February at Sriniketan at which the following were elected to the Karma-Samiti (Executive Council) for the current year: Jitendra Mohan Sen, Sushobhan Chandra Sarkar, Amal Home, Krishna Kripalani, Anil Kumar Chanda and Sudhakanta Roy Chaudhury from the General Constituency, Surendranath Kar and Dharendra Mohan Sen from Santiniketan; Gour Gopal Ghose from Sriniketan and Kishorimohan Santra from the Publishing Department. Charu Chandra Bhattacharya, Secretary to the Publishing Board, has been co-opted as a member.

...

Mrs. Kamala Craig, M. A., has been appointed as an Assistant in the Sree-Bhavana with effect from 15th February last. She will be particularly associated with the organisation of sports among the girl students.

To The Students*

Rabindranath Tagore

The sea of humanity around you is tumultuous with high waves of contending passions. It is as if the Gods and Titans are once again churning it to raise humanity from the depths of the departing age to the shore of the next. This time, also, the churning rope is a serpent, the serpent of greed, which is vomiting forth its poison. But, as yet, we see no sign of an all-beneficent, death-conquering Shiva coming to rescue humanity by absorbing this poison.

We in India are on the shore of this terribly turbulent sea of Time. It has not been given to us directly to take our share in piloting the world through its buffetings. But the drag of the maelstrom is upon us from without, and within, also, the advancing waves of chaos are beating right and left. Well-nigh insoluble problems rise to confront our country, one after another. Communal separatism and dissension are taking a menacing shape, polluting the very source of our well-being. The solution of these problems may not be easy, but if not found, we shall descend lower and lower into the abyss.

There was a time when culture, fellow-feeling and prosperity reigned in our villages. Go to them now and you will see the fang marks of the reptile of dissolution that bestrides them. Pestilential maladies, born of poverty, of physical and mental starvation, are eating away their vitality. It is for us to think out where the remedy lies,—but not by means of ignorant imaginings, not by dint of

tearful outbursts. Defeated you may be, but you must vow that defeat shall not come by your deserting the helm in fright, or because you foolishly deem it glorious to commit suicide by jumping into the raging waves.

We are too readily inclined to be sentimental. We cannot arrive at the determination to pursue our endeavour with steady dispassion. But you must take up your country's burden manfully, in the light of your own intelligence freed from the vagueness of unrealities, facing and knowing the folly, the ugliness, the imperfections that beset you for what they really are, not exaggerating them according to your particular bias. Where in fact our fate is everyday insulting us, depriving us, hampering us at every turn, —there to delude ourselves with home-made claims to superiority, is one of the worst symptoms of our feebleness of character.

If you would truly set to work, you must begin by realising that the seeds of our downfall are within us, deeply imbedded in our character, our society, our habits, our unreasoning prejudices. Whenever I see our people seeking to throw the responsibility for our evil lot on some outside circumstance, to lay the blame for our ill-success solely on the enmity of some alien party, to remain content with shouting their complaints into the unresponsive void, my heart cries out, as did old King Dhitarashtra: "Then do I despair of victory."

The day has come for us to sally forth

* From the Convocation Address delivered at the Calcutta University on 17. 2. 37.

against our internal enemies, to deliver a massed attack on the age-old follies that are the real roots of our misfortune. We must raise our own powers out of the slough of *tamasik* inertness into which they have fallen, and then only can we hope to make honourable peace with the power of our opponents; otherwise any truce that we may patch up will be one in which we are bound hand and foot in the

chains of beggary and indebtedness. We can only rouse the best in others by means of the best in ourselves and in this best will lie the welfare of both.

Full of holes are the vessels into which are cast the reluctant doles granted to the prayers of the weak ; of quicksand is the foundation on which rest the favours so obtained.

A Letter From Japan

Benode Behari Mukherji *

The letters I have written to my friends in the *asrama* till now contained no account, worth the name, of my activities in Tokyo. I spent the first few days in having interviews and so I had nothing much to say myself. I have already begun visiting the museums and making my acquaintance with Japanese art proper. The experiences I have hitherto had in this country are not all very pleasant and the ideas I had formed from my own imagination seem now to be quite far away from reality. A few days back, by sheer chance, I came across an old man, a real connoisseur, who has a collection of his own. I have already been twice to his place and have seen there two very excellent gold screens. Like many others, this nice old gentleman took me to be an art-critic, I believe, it was because I had told him that I have come out to Japan to study her art. When I made it known that my real business is that of an artist,

he remarked that my words were that of a critic and advised me that it was more befitting an artist to sit quietly at home and do his work than go about running from place to place looking at this thing and that. I am really unlucky that this obnoxious sobriquet, "critic", has been thrust upon me and I am afraid it is going to stick to my name all through my sojourn in this country.

Among the front rank artists, the only one with whom I had an interview is Tai-kon and I give here a brief account of my discussion with him.

Tai-kon.....I have seen something of your modern art and I am sorry I donot think much of it.

I.....Where have you seen it?

T...From C.*—Does he not come from the same place as yourself? Oh, yes, he

* C. an ex-student of the Kala-Bhavana, who has been working as a teacher in a Government school of Art for the last few years.

* Benode Behari Mukherjee a *adhyapak* in the Kala Bhavana, is now on a holiday in Japan where he is learning the method of art instruction.

too is from Santiniketan. Nowadays every artist wants to learn the technique but I may tell you that technique is not all. It grows and develops as you proceed in your work. I donot call myself a master of technique. Tai-kon is a mere student, my friend, he has yet to learn so many things before he dies. He can never know too much. (After a brief pause) I donot know why people bother so much about technique. Mere technique leads you nowhere. What is really required is understanding of nature and capacity for establishing close contact with other minds. But that cannot be taught and I am afraid I shall not be of much help to you that way. Of course I shall demonstrate what little I know myself of making brush-studies. But will that be of great help to you? Now, look here, technique alone can never bring in a genuine change in creative art. There are some who blunder hopelessly with such attempts; they believe that new technique and sophisticated style would change the whole face of art. They donot seem to understand that such changes may be effected by geniuses alone. And the geniuses are rare creatures, they only come after long intervals, may be after centuries. Moreover to appreciate a real work of art you have to bring something more than a mere understanding of the technique; you have got to look into its soul.

I . . . I have noticed that great artists sometimes stick to one definite subject, however insignificant it may be. The same very subject is treated by them over and over again. For instance, take your own case. You have a particular fascination for the pine and the bamboo trees. But why do young artists change their subject so often?

T . . . Because it is so very easy and so

very difficult at the same time. As long as the artist's mind does not arrive at maturity, he cannot fasten his attention closely and quietly. He lets his ideas roam about without any definite purpose or aim. With age and experience our mind becomes truly mature, then in the midst of unruffled calm, it is possible to look into the soul of things. At such a point of mental age and growth, he definitely understands what he is about. Until he attains his end, a mature artist will never call himself off. The work of such an artist can only be appreciated in relation to his age while on the other hand, his work itself will declare the ripeness of his mind.

As far as possible I have tried to retain Tai-Kon's style of conversation.

The method of art instruction here does not seem to substantially differ from the western teaching method. You must have visited the Government Academy when you came to Japan. Since then no great innovation has taken place, at least nothing worth mentioning. The one important point of difference is perhaps the inauguration of a system of inviting professors from outside from time to time. When the students have to practise some painting of the old style, they take recourse to the same blue Chinese copy-books of which we have a few copies in the Kala-Bhavana Library.

I have been terribly disappointed in my endeavour to learn something definite about Okakura's method of teaching. Here and there I have picked up bits of information, not sufficiently reliable, however, to pass them on to you. My friends here tell me that once I am in Kyoto, all my difficulties will be solved. There is a very small number of original paintings in the Imperial Museum; they are not very

important works either. I am told that most of the real masterpieces are privately owned. I believe I should not waste much time in the distant hope of being able to visit these private galleries. Moreover, the catalogues also bear out the

fact that Kyoto is the place for me: I can at least see some masterpieces there. To see and understand Japanese Art one has to go to Boston or to the British Museum, that is what the Japanese people say themselves.

“PRAKTANI”

A collection of Addresses by Rabindranath Tagore

(Published by the Santiniketan Asramika Sangha, Santiniketan. As. -/8/-)

Most of our colleges and universities are merely degree-registering agencies and it is little wonder that once a student has finally, left the college, his connection with it is severed for ever. The old Hindu tradition of education, where the student became like a member of his Guru's family is lost for us, nor have we been trained in the European habit of looking upon one's school or college as one's second mother, the *alma mater*. In the West, persons who have had their training in the same college, consider themselves as belonging to a family and the “old school tie” plays a really important part in social dealings. A story is told that a young Englishman, member of an Oxford University Exploration Society in some dark spot in Africa, was taken captive by a group of cannibals and brought before their Chief who unencumbered with any shred of clothing on him, was dispensing with his rude justice. The Englishman who had given up all hopes of life and was expecting any moment to be torn to pieces, limb by limb, was suddenly asked by the Chief in faultless English if he belonged to a certain college in Oxford.

His reply being in the affirmative, the Chief ordered him to be released immediately, for he too in his young days had been up at the same college and had instantaneously recognised the captive as a fellow college man by his college tie. The story is too good to be true, but it nonetheless beautifully illustrates the love that one bears towards one's *alma mater*.

As I have said before, such feeling is singularly lacking in us, but Santiniketan stands on a different footing from all other educational institutions in the country. We look upon it not merely as our school, but as a second home, the memory of which haunts us, all through our after-life. We not only sing but also feel “মোরা বেথায় মরি ঘরে সে যে যায় না কভু দূরে” and yet, I wonder, if we, the *alumni* ever think of our duty towards the mother institution and its founder, our beloved Gurudeva. Individually we all have our love and respect for the *asrama* and yet collectively, we have hitherto done nothing to lighten the burden of the people who are bearing to-day the responsibility of its administration.

Even the Alumni Association is in a

moribund condition, and that notwithstanding, the tireless efforts of a very energetic Secretary. Is it too much to expect that every ex-student would make it a point of being a member of the Association and thereby keeping himself in touch with the *asrama*?

The Executive of the past year deserve our congratulations on the wise step they have taken by bringing out a beautiful book, named "Praktani" containing a number of addresses given by Gurudeva to the Alumni Association from time to

time. It is not for me to praise the book,—it consists entirely of Gurudeva's addresses—but I feel it should be in the hands of every ex-student and people interested in education. It is beautifully produced and contains a few woodcut prints, depicting various aspects of life in the *asrama*. I hope, the venture will meet with success and encouragement and that the Association will now seriously take up the question of bringing out a directory of ex-students.

A. K. C.

(Continued from page 66)

The students of the Sangit-Bhavana left last month for a tour in Western India. They are expected to stage "Chitran-gada" in Ahmedabad, Bombay and Nag-pur. Surendranath Kar is in charge of the party.

...

"Khap-Chhara", a collection of humorous poems by Rabindranath has just been published by the Publishing, Department. It is illustrated throughout by the author himself. Another important publication is

a "Monograph on Moslem Calligraphy" by Maulana Ziauddin, of the Vidya-Bhavana.

Alumni News

We offer our hearty congratulations to Sjt. Niharendu Dutta Mazumdar, Barrister-at-Law on his election to the Bengal Legislative Assembly and to Sjt. B. Gopala Reddi on his election to the Madras Legislative Assembly. The former secured the second largest majority in the whole province. Sjt. Reddi's performance is equally creditable for his opponent was none other than the President of the outgoing Madras Council.



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== VISVA-BHARATI NEWS ==

Volume V

APRIL 1937

Number X

THOUGHT RELICS

Religion, like poetry, is not a mere idea, it is expression. The self-expression of God is in the endless variedness of creation; and our attitude towards the Infinite Being must also in its expression have a variedness of individuality, ceaseless and unending. Those sects which jealously build their boundaries with too rigid creeds excluding all spontaneous movement of the living spirit may keep hoarded their theology but they kill religion.

Rabindranath Tagore

Santiniketan and Sriniketan

Rabindranath Tagore who had been staying in Calcutta from the middle of February presided over a sitting of the "Parliament of Religions" (3rd March) convoked in connection with the Ramakrishna Centenary Celebrations and delivered an important address which will be published in its entirety in the Visva-Bharati Quarterly in its next issue in May. He returned to Santiniketan on 7th March after having spent nearly a month in Calcutta.

...

The eminent British scientist Sir John Russell, F. R. S., (Director of the Rothamstead Experiment Station) and Lady Russell paid a visit to the Department of Rural Reconstruction at Sriniketan on 8th March last. They carefully went into details of all work done there and visited two neighbouring villages. His report on our work is published elsewhere in this issue.

...

Some senior students of the College Department under the direction of Adhyapaka Dr. K. P. Mukherjee spent a week in the village of Paruldanga making an economic and social survey of the locality. It may be recalled here that we organise such a camp for the Economics students every year during the summer term.

...

The educational departments at Santiniketan will close for the summer holidays on Thursday, 29th April, and re-open on Thursday, 1st July.

...

The students of the Sangit-Bhavana who had gone on a tour to Bombay with the musical play "Chitrangada" returned

to the asrama on 6th March last after a successful season in Ahmedabad, Bombay and Nagpur. A press review of the performance in Bombay is printed on another page in this number.

...

The opening ceremony of the Chinese Hall will be performed on Wednesday, 14th April next by Pandit Jawaharlal Nehru. The Hall which will serve as the centre of Sino-Indian Studies is the gift of a number of Chinese friends of the Visva-Bharati who have also donated a magnificent library for the use of the Hall.

...

We are glad to announce that the Visva-Bharati Publishing Department has secured the Hindi Copyright of the complete works of Rabindranath Tagore which till then had been held by Sjt. Ramananda Chatterjee, Editor "Modern Review". The Publishing Board has formed a committee to arrange for the immediate publication of a number of Hindi translations. In this connection we should not fail to express our sincere gratitude to Sjt. Ramananda Chatterjee who most generously responded to our request to transfer his rights in the matter.

...

There was a literary conference in miniature at Santiniketan on Sunday, 14th March last on the occasion of the visit of forty members of the "Ravi-Basar", a literary club in Calcutta of which Rabindranath Tagore is the patron.

The party included among others Rai Bahadur Jaladhar Sen, Ramananda Chatterjee, Surendranath Maitra, I.E.S., Kumar Munindra Deb Rai Mahasaya.

(Continued on page 79)

Sriniketan : Its Aims And Achievements

Sriniketan was founded by Rabindranath Tagore for the same reason as he founded the sister Institute at Santiniketan, namely, to help his countrymen to build their national aspirations on the genuine and self-respecting foundation of their own creative and constructive activities, and to prevent those aspirations from missing their completeness in partial satisfactions in mere industrial and political channels. Just as Rabindranath was too good an educationist to limit the activities of the University at Santiniketan to the development of the mere intellect and widened them to include artistic and emotional training as well, so he proved too great a humanist to restrict the scope of the Visva-Bharati to the making of mere cultural contributions to the life of the people. He never could forget that after all he belonged to a people, the great majority of whom lived in villages, in poverty and ignorance, neglected by the small minority in the towns whom they fed with the toil of their hands. He therefore aimed at linking the educational activities of the Visva-Bharati to the economic and cultural life of the surrounding villages and was fortunate in securing the assistance of that generous-minded Englishman, Mr. Leonard Elmhirst, whose donations have made our rural work on the present scale possible.

Considering the impulse that led to the creation of our Organisation, it was to be expected that the emphasis in our activities would be laid, not on the scientific aspect of the rural problem, on mere survey work and the collection of statistical data, but on the establishment of human contact with the villages so as to

arouse and stimulate in the people a consciousness of their own needs and a capacity to understand and direct their own good. (For it has been an unhappy experience for us to discover that the majority of our people have to be persuaded and worked upon to wish themselves well.) It has been a difficult task to decide in each particular case how much of external material aid the villager requires in order to be able to direct his own activity. The task of directing material aid as a psychological and moral incentive has not been an easy work and has often proved a thankless one, but we have held steadily to it and have never tried to escape this fundamental human responsibility to our village folk in the detachment of a purely scientific survey.

A brief description of some of our main activities is given below :

Our educational programme is three-fold. (i) Our teachers keep in constant touch with the already existing schools in the surrounding villages and hold regular teachers' classes in which methods of instruction and of psychological approach to the pupil are explained and particular cases discussed. (ii) We maintain an experimental residential school of our own in which a limited number of pupils drawn from the neighbouring villages, of various castes, are given instruction in which acquaintance with local conditions and training in village crafts form an important part. (iii) The Government have recently entrusted us with the charge of training teachers for village primary schools from all over Bengal. The scheme has not yet come in full operation but we hope to evolve soon a course of instruction

suited to the rural life of our province, and adapted to its cultural background and its economic needs. Linked to the school is also a *Brati-balak* or Boy Scout movement which has organised the younger element in the surrounding area into a growing nucleus of social service. Connected with the training of crafts in the school, though run as an independent concern, is the Village Crafts and Industries Department. Under its auspices, many of the decaying crafts of rural Bengal, like weaving and leather work, are being revived, new ones like *batik* introduced and the artistic influences of Santiniketan incorporated in new and original designs and patterns. Students from villages are given scholarship during their period of training and are then helped in setting up as independent workmen.

To help in the improvement of the main occupation of the villagers, agriculture, we maintain a farm, in which improved seeds and crops are tested in local soil and conditions and the results demonstrated to the villagers before the latter are persuaded to use them. For major experiments in agriculture we rely on the results of big government farms. A dairy is maintained with Sindhi cows and bulls, which has helped in introducing a better breed of cattle in the villages. An economic survey is also being conducted in the cost of production of agricultural crops in six specified villages.

But the most vital part of our work has been to help the villagers to organise themselves for their welfare. For example,

after providing them with free medical relief for several years and so getting them used to the benefits of prompt and scientific treatment of diseases, we have now succeeded in persuading groups of villages to organise themselves into 'health units', each unit maintaining, with yearly contributions from its members, a doctor and a dispensary; so that villagers now control their own medical relief instead of depending on the charity of outside agencies. This scheme of co-operative health societies has succeeded so well that the Government have also recognised its advantages and are now subsidising the scheme with a yearly grant. We have so far established 6 such units. We are also running a Co-operative Bank to save the needy villagers from the clutches of private money-lenders, and have even succeeded in persuading the Santhals (a primitive tribe) to start and work a Co-operative Purchasing Stores.

Of course, what we have accomplished so far falls far short of what is needed to bring back, to use the words of our Poet, "life in its completeness into the villages". But then, as our experience has familiarised us with the relentless truth, no single private agency can bring back life in its completeness to the people. That can only be done when the people and the State combine their resources and their earnestness in ceaseless efforts of creative reconstruction. Until such a happy conjunction is possible for India, we can only go on patiently digging the ground, and be content with not looking for full results.

“Chitrangada”

Santiniketan Pupils at the Excelsior.

(*Evening Times, Bombay*)

A rare feast of beauty was presented to Bombay at the Excelsior yesterday evening by pupils of India's poet-philosopher Rabindranath Tagore, who staged his famous dance drama “Chitrangada” before a crowded house. The huge audience, which included a sprinkling of Europeans, was held enthralled by the performance which was at once a tribute to the lofty artistic atmosphere of Tagore's University of Indian Culture and proof of the essential beauty and rich content of Indian dancing.

The subject presented depicted the well-known story of the love of Arjuna, one of the Pandava brothers, for Chitra, daughter of the royal house of Manipur.

As Mrs. Naidu, who delivered one of her beautifully composed addresses in language worthy of a poet during the interval, pointed out, the story of Arjuna and Chitra is part of the heritage of the Hindu race and the country owes a debt of gratitude to the Grand Old Man who has made of it a work of art for the admiration and edification of all who come into contact with it.

As presented by these young visitors, some of them barely in their teens, the drama is an ideal specimen of the art of ballet—combining beauty and expression in a degree to fit the definition of dancing as poetry in movement.

Every member of the cast is well trained and the dancing generally may properly be described as inspired. It was as though those legendary gods and heroes and heroines of Hindu mythology had come to life again.

Beautifully mounted—the costumes are themselves a feast for the eye and the lighting appropriate—the whole drama is an experience to enrich the soul.

The dancing is not strictly Manipuri. But, as Mrs. Naidu put it, one is not concerned so much about the workshop as about the beauty that has resulted therefrom.

We would urge the public, however, not to miss seeing “Chitrangada.” Europeans and foreigners generally should avail themselves of the opportunity which affords an intimate glimpse into the culture that is the soul of India. They will be rewarded with an experience whose rich beauty will be the memory of their lives.

An Appreciation From Hyderabad

Dear Rabindranath,

Your Jubilee gift and greetings have been duly presented to His Highness the Nizam who desires that his message of very warm appreciation and thanks be conveyed to you without delay. His Exalted Highness has examined with interest the content and binding of every volume, and congratulates the Visva-Bharati on its high quality of literary output and artistic handicraft.

I venture to add here my personal admiration of this exquisite testimony to

the great inspiration your presence affords to those who have the privilege to work and dwell with you at Santiniketan.

With kindest regards,

Yours sincerely,

(Sd.) A. Hydari.

(The letter is from Rt. Hon'ble Sir Akbar Hydari, Prime-Minister, Hyderabad and refers to a number of Vidya-Bhavana publications, presented to H.E.H. the Nizam, on the occasion of the Silver Jubilee celebrations. Ed.).

Sir John Russell's Tribute To The Visva-Bharati.

(We reproduce below a statement to the press issued by Sir John Russell soon after his visit to Santiniketan. Editor).

"I visited the various sections of the work being done at the Visva-Bharati, Santiniketan, spending a good deal of time in the Sriniketan section, which deals with agriculture, handicrafts, etc. The purpose of the work is to improve the material conditions in the villages by raising the standard of farming, introducing new varieties and improved methods, improving also the water supply to the soil by clearing out the old bunds so that they can again function as sources of water. The distinguishing feature of the work, and one which impressed me very favourably, was the deep interest taken by the workers in the welfare of the cultivators and the fact that they are working primarily for the purpose of improving the life of the village. They are inspired by the true missionary spirit but they recognise that the surest way of accomplishing their purpose is to organise the villagers to improve their own conditions. The work of the improvement is done by the villagers themselves under expert guidance from the Institution's staff, and inspection of two of the villages showed that cultivators have been made sufficiently interested to do a considerable amount of the necessary work without any other reward than the improvement of their village. Roads have been made and drains constructed, and the villagers have been taught to keep their villages clean. The result is a great improvement in the health conditions.

Another important feature is the development of the handicrafts of the village. Weaving and leatherwork have both been considerably improved and a new industry—batique—has been introduced. This furnishes useful occupation in the villages. Further, the clearing out of the old bunds and the improvement of the channels for irrigation and of the roads has given the cultivator greater possibilities of using his land to advantage. I was interested to note in going round the village that the men all seemed to be at their work.

Another feature of the work is the medical service, which is now becoming self-supporting and which is a potent factor in improving the health of the village.

Altogether this village work appeals to me as being among the best I have seen in India, being inspired by the spirit of human interest and an intense desire to do all that is possible for improving the life of the village in all its aspects.

I had the opportunity also of seeing some of the work of Santiniketan, the academic and artistic side of the Institution. Here one recognises at once the true spirit of the artist and the scholar and it is rare to find so much of the University ideal realised within so small a compass. The research side is of course well-known, while the school of art is of world-wide fame. These need no comment; they deservedly stand in high repute and it was a particular pleasure to meet the men who have built up so strong an institution within so short a time.

The Institution is doing magnificent work and I sincerely trust that its authorities may not be burdened with financial worries but may be able whole-heartedly to devote their energies to the accomplishment of their ideal—the enrichment of the life of the village in all its aspects.

A poet's vision can never be fully realised in practice, for he sees things that are beyond the comprehension of the men who are trying to follow him. But the great Master who started this work, who saw the vision and described it in such glowing words that they burned their way into the hearts of his followers, has the satisfaction of seeing around him a group of young men and women inspired by his teaching and doing their best to put his ideals into practice. The way of the pioneer is always hard, and he recognises his failures more easily than his successes, but the end in view is well worthy of all the effort put into the work."



Benode B. Mukherjee

(Continued from page 74)

We took a day off work on Friday, 26th March last, in celebration of the Spring Festival. The day began quite early when, even before the full moon had completely vanished in the western sky, the choir went round the asrama singing the famous spring song, “যাজি বসন্ত জাগ্রত হারে”. Soon after that the whole asrama assembled in the Mango-grove when Gurudeva read a number of his spring poems and a few appropriate songs were sung. The girls of the Sree-Bhavana, all dressed in yellow, came to the meeting in a rhythmic procession, each carrying a

flowering plant, the symbol of spring. In the evening the students gave a pleasant exhibition of *Ras dance*. The next evening a new play “Parishod” adapted from the poem of that name was performed in open air in front of the library building. We entertained a large number of guests from Calcutta and other places in connection with the ceremony.

...

Our grateful thanks are due to the Udbodhan Press Calcutta, (The Ramkrishna Mission), for a complete set of their publications presented to the Visva-Bharati Library.

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== VISVA-BHARATI NEWS ==

Volume V

MAY 1937

Number XI



By. Moni Gupta

Santiniketan & Sriniketan

The most outstanding event of the preceding month was the opening of the Cheena Bhavana (Chinese Hall). We were thankful to Pandit Jawaharlal Nehru for acknowledging the significance of the occasion by agreeing to preside over it. We were hoping to witness the rare sight of the Poet and the Hero participate in consecrating what was at once a great vision and an achievement. Unfortunately, fever prevented Panditji from attending, though he sent his Message through his daughter, which we reproduce on another page.

We refrain from describing the ceremony, as many accounts and pictures of it have already appeared in the leading journals, and content ourselves with thanking our eminent friends, both Indian and Chinese, who distinguished the occasion by their presence. Mahatma Gandhi could not come and wrote:—

“Had I not to go to Belgaum on the very date you will have the opening ceremony, I would most certainly have come, not only for the ceremony but also to see you and Santiniketan which I have not seen now for years. As it is I shall be with you in spirit. May the Chinese Hall be a symbol of living contact between China and India.”

Though the event, celebrated as it was with the usual artistic grace so characteristic of this asrama, has received enough publicity through the daily press, it is doubtful if the significance of the event has been sufficiently recognised by the public, or even by many of us. Perhaps because, in the speeches that inaugurated the event, the glory of the ancient friendship between China and India was emphasised, many people looked upon the occasion as a very picturesque

ritual of ancestor-worship. And a ritual it would be if the author of it were a priest and not a poet. As the second *mantra* of the opening ceremony declared: “This House is fashioned by the vision of the poets. May youths come here from distant lands. May seekers come here from all countries, even as the months are gathered unto the year.” What is fashioned by the vision of a poet lives as a prophecy for humanity.

What was therefore really inaugurated on the 14th of April was the humble beginning of a great hope, a great promise that the future ambassadors between nations will be not politicians accredited to political chiefs but lovers of knowledge dedicated to the common good of humanity. It was an assurance that India and China, insulted and exploited, with the saddest experience of other peoples' evil genius, were yet steadfast in their faith in man and willing to trust to the far-off good. “He who clings to the immediate,” said the *mantra*, “misses the truth of the near, which dwells in the heart of the perfect in the far beyond, where it is ignored by the small.” That is, without a certain detachment of mind, our perspective of values is so distorted that we miss our real good, both in the present and in the future. It is necessary for our growth that we continually surpass ourselves. We are called upon to love and understand others, not to oblige them, but to enlarge our own being and validate our own humanity.

The Chinese Consul-General welcoming, on behalf of the National Government of China the inauguration of the new Hall, emphasised in very forceful and vivid language how mutually essential and complementary the Chinese and

In the dawn of a new age
why waver, wise fool, in subtle disputes,
and miss your chance for starting
and empty your thoughts into a bottomless doubt?

Like a desperate torrent fighting an obdurate mountain gorge,
take a wild leap into your fate, dark and strange,
win it for your own through a defiant courage
challenged by obstacles.

14th April, 1937.

Rabindranath Tagore

Message of Pt. Jawaharlal Nehru

On the opening of the Visva-Bharati Chinese Hall

"I am ashamed that physical illness should incapacitate me from keeping my promise and being present at Santiniketan to-morrow for the inauguration ceremony of the Chinese Hall. It has not been so usually with me and so I gave my word gladly and with the full confidence that I would join in this great ceremony, great in the memories of the long past that it invokes, great also in the promise of future comradeship and the forging of new links to bring China and India nearer to each other. What a long past that has been of friendly contacts and mutual influences, untroubled by political conflict and aggression. We have traded in ideas, in art, in culture, and grown richer in our own inheritance by the other's offering.

"The political subjection came to both of us in varying forms, and stagnation and decay, and at the same time new forces and ideas from the West to wake us out of our torpor. We have been struggling to find a new equilibrium, to rid ourselves of the forces that throttle us, to give expression to the new life that already pulsates through our veins. The whole world seeks that new equilibrium, but the forces of darkness are strong and in the name of Fascism and Imperialism and their allies seek to crush the spirit of man and all the art and culture that flow from it. But that spirit of man is not easily crushed. It has survived many a barbarous onslaught. It will triumph afresh.

"China and India, sister nations from the dawn of history, with their long tradition of culture and peaceful development of ideas, have to play a leading part in this world drama, in which they themselves are so deeply involved."

(continued from page 82)

the Indian ideals of life were to each other, the one aiming at the art of living with grace and dignity, the other aspiring to transcend life altogether. The Poet also alluded to this "beautiful spirit of the Chinese culture that has made the people love material things without the strain of greed," and wished his people could share it with them. One is reminded of the great tributes that Havelock Ellis and Bertrand Russell have paid to this same quality in the Chinese culture. It is remarkable when one considers how much of this spirit already prevails in our asrama at Santiniketan. The sage, rather than the saint, is the ideal here; the harmony between the mind and the senses, not the imperialism of the one over the other.

...

While talking of Cheena Bhavana, we must not omit to announce with gratitude the gift of Rs. 5,000/- which Seth Yugal Kishore Birla sent on the occasion for the furtherance of Buddhistic Studies at Santiniketan. This donation, along with the one of Rs. 2,500/- he gave last year, will enable us to institute a Chair of Buddhistic Studies under a competent Professor as well as to maintain some free studentships for Buddhist scholars. A centre of Buddhistic studies was badly needed at Santiniketan, not only to fill a serious gap in our Research Department, but also to provide effective collaboration with the corresponding Chair of Sino-Indian Studies inaugurated with the Cheena-Bhavana and held by Prof. Tan-Yun-Shan. We have therefore every reason to be grateful to Seth Birla for enabling us to make this provision and hope that, if it gives good account of

itself, he will continue to maintain the Chair, whose origin is so happily associated with his generosity.

...

Ex-students and ex-inmates of this asrama will be glad to know that the "Cha-Chakra" (tea club) is going to have a pavilion built for it, to be named in memory of the late S. J. Dinendranath Tagore, who, while he lived, took such keen interest in its sittings. The "Cha-Chakra" was started about ten years ago and was named after Shu-Shima, the Chinese poet who was then on a visit to Santiniketan. It is in a sense a lively symbol of the democratic ideal of this asrama, for here our workers, superiors and subordinates, gather after the day's routine and, lining themselves in a circle, drown their distinctions in a welcome cup of tea. Here the scholar and the artist, the pedant and the dilettante sit with humble lay workers and make such a perfect human round that to be eccentric from it seems no virtue.

Some donations for the pavilion have already been received. More will be gratefully appreciated.

...

A Conference of Primary School Teachers was convened at Sriniketan on the 15th and 16th April, presided over by S. J. Ramananda Chatterjee. Apart from its other economic and social activities, the significance of Sriniketan as a centre of rural education is being fast recognised. The special merit of Santiniketan and Sriniketan as educational centres consists in their having created *environments* for their pupils, the one of finer sensibility, the other of organised effort.

Kalimohan Ghosh has initiated a very

(continued on page 86)

Memories of the Past*

C. F. Andrews

Old memories always crowd in upon me whenever I return to Santiniketan. Today, while I am here on the spot which is so very dear to me, it is easy to recall some of them and to set them in writing.

This morning before the sun rose, the sound of the creaking bullock carts lumbering along the dusty road woke me from sleep and as I went out into the keen air the first streak of dawn was beginning to appear in the eastern sky. The vastness of the sky and the smallness of the earth are always apparent at the asrama whenever we go out on to the open plain; and as I stood outside Tata-Bhavan, near to my old room, the same mysterious sense of the vastness of the universe and the littleness of man came over me which had haunted me in earlier days.

I know how Willie Pearson used to feel this and how it tempted him to build a thatched hut near the spot where Uttarayan now stands.

Soon after dawn, I went over to meet the Poet after his long meditation was over, and to have tea with him in his verandah. He talked about those early days when we were struggling against heavy odds to keep the Asrama true to its ideal. The stern necessities of life had to be faced and every year it became more difficult to make two ends meet, but we were all supremely happy. Everything was on a very small scale compared with what it has become today.

I had determined to walk along the red road which leads past the Santal village to Surul and Sriniketan. In

earlier days there had been no cultivation at all except close round the Santal village. Willie Pearson, my dearest friend, had gone out daily from Santiniketan to make acquaintance with the village people. With great difficulty, he had made the district board build a well close to the Santal village. He had also planted a eucalyptus tree which had grown rapidly to an immense height. The village soon became called 'Pearson's village' and the road that led to it was called 'Pearson Road'.

Two stories come back to my mind which tell of him. The details may not be quite correct, but the facts are very vivid. The first is how he nursed Jadov, night and day, when he was dying of typhoid. Akshay Babu, the devoted nurse of the Asrama and the loving friend of every sick child in his illness, was there at the hospital with him. Willie dedicated his book, called Santiniketan, to Jadov.

The second story refers to a Pearson Day anniversary in September. Nandalal Bose had decorated the Pearson Road with a row of lights in vessels of clay in a very effective manner and we went in procession up and down, singing those songs of Gurudev which Pearson loved most of all. When I was called upon to say something in his memory, I pointed to the fact that the Pearson Road led directly to the Santal village. This, I said, was a symbol of Pearson's whole life, because he was above all a lover of the poor.

Later on, a little boy with bright eyes

* Written during his last visit to the asrama.—Ed.

came up to me and said in Bengali, 'I want to say something also.' He told me that a thought had just struck him. When I asked him what it was, he said he had noticed that Pearson Road ran directly from east to west and west to east. It was therefore a true symbol of Pearson himself, because he was, above all, one who brought the East to the West and the West to the East. That was in his very nature, for every one in the East loved him and he had been thus able to make the East love the West.

Memories like these crowd in upon me,

(continued from page 84)

successful attempt at adult education by organising a camp of villagers from the surrounding area at Bandgora. It should have been a valuable experience for the villagers to be detached from the dismal routine of their narrow life and made to feel that for a certain number of days and nights at least they were free to address their minds to the bigger world and its problems. Teachers from Santiniketan and Sriniketan engaged them in discourse and discussion and poems and songs were recited and sung to them, giving them a taste of the inexhaustible source of blameless joy their Poet has created for them.

...

We are very thankful to Sri Rajgopal-achariar for his kindly lending us for a few days for Sriniketan the benefit of the advice and guidance of S. J. Visvanathan, the bee-hive expert of Gandhi Ashram at Tiruchengodu. S. J. Visvanathan came here on the 14th of April, and during his three weeks' stay here has already successfully captured six bee-colonies and has trained a good number of workers in his art. Kala-Bhavana boys, led by Nandalal Bose, are among his most eager pupils. From what one hears, it is a fascinating

but my time to take the steamer at Ballard Pier has just arrived and I cannot go on writing. Let me close these recollections by saying that as old age advances my love for Santiniketan 'the darling of my heart' grows stronger and stronger, and though at the present moment I am obliged to leave India in order to take up University lectures in Cambridge I have already taken a return ticket and shall hope to come back again to renew old friendships and to make fresh ones no less full of happiness than the old.

adventure to go a-hunting wild bee-colonies, and a very wise lesson to learn that no bee stings a fearless and non-violent hand as it pushes its way to the hive but rather they glide over its surface and cluster round it. But as soon as ever a tremour passes through the hand or a jerk escapes it, the bees get ruffled and sting in annoyance. Moreover they seem to foresee intuitively that stinging is suicidal.

...

K. P. Mukherjee, Ph. D., has been appointed Superintendent of Education at Sriniketan from July 1st, 1937, for a probationary period of six months, on a salary of Rs. 100/-a month.

...

On 29th April Gurudev left for Almora, accompanied by Rathindranath Tagore, Protima Devi and Anil Kumar Chanda. It is expected they will stay there for at least two months.

Alumni News

We offer our hearty congratulations to our ex-colleague, Amiya Chandra Chakravarty, on his being awarded the D. Phil. of the Oxford University in Modern English Literature. We wish him a brilliant career ahead.

[We are very glad to note that the New Series of the Visva-Bharati Quarterly are evoking high praise both in this country and abroad. We reproduce below some letters received by the editor from some eminent readers of the Quarterly.]

"May I say how warmly you are to be congratulated on maintaining at so high a level the successive issues of the Visva-Bharati Quarterly? Apart from the interest and the high literary merit of the articles which it contains I have been much struck by the excellence of the colour reproductions which are so pleasing a feature of the publication. I can quite well understand the welcome which the Quarterly receives in cultured circles in Bengal, but I should hope that it has a circulation which far transcends the boundaries of Bengal, and, indeed, of India itself, for the name of its founder is known throughout the civilised world, and in these days when the existing systems of education are under constant and critical review his methods as practised at Santiniketan have evoked great interest in many lands.

Yours sincerely,
(Sd/-) Zetland (Marquess of)."

"I am deeply obliged to you for the copy of your Quarterly. In my incredibly long life, longer even than your great poet's, I have been almost entirely occupied with European wars, politics, and literature, so that I have had little opportunity for studying Indian thought and philosophy. I have all the more welcomed the reflection of them in "The Visva-Bharati Quarterly", which for the most part makes them fairly comprehensible even to an unphilosophic Englishman, and I very much hope you will be able to continue its publication. The illustrations also interest me deeply as a sign of the tendency in Indian artistic expression.

Yours very truly,
(Sd/-) Henry W. Nevinson."

"With regard to the current issue (Vol. II, part IV) of which you have been good enough to send me a copy, I have read it with the very greatest interest; the paper is well produced, up-to-date and, if I may say so, makes a much greater and more direct appeal to the western mind than a number of publications which reach us from India. The article on "India and the West" by Professor Winternitz is, I think, first-rate, and the whole paper maintains an exceedingly high level of interest. The reviews are particularly good, and so are the pictures. I wish the paper every success.

Yours faithfully,
(Sd/-) C. E. M. Joad."

"One of the best magazines in the world. Tagore's influence running through all the pages, the "Visva-Bharati Quarterly" attempts to bring literature and philosophy to a higher basis. We are glad that the world is not still lost of tradition and hope.

(Sd/-) Yone Noguchi."

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A

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== VISVA-BHARATI NEWS ==

Volume V

JUNE 1937

Number XII



Mani B. Gupta.

Birthday.

Entangled in the meshes woven by countless gazing eyes,
he is drawn into a whirl of noise,
the man of fame.

Alas, he has lost his rank among those
who are privileged to remain unaware of the date of their birth,
whose recognition in the world is slight,
even as the leaves are that lightly swing on the branches
and drop on the dust unnoticed.

He lives in his solitary cell among the crowd
with a chain of honour ever jangling round his limbs.
Take pity and free him
in the world of cool light, green shade and sweet reticence,
in the unbounded dust,—
the primeval playground of the eternal child.

When the ferry boat from the dark
brought him to the landing on the shore of fresh knowledge,
he had nothing to cover him from the light
that touched his nakedness
as it touches the sail unfurled in the air.

In the simple freedom of that morning
flowers without fame bloomed in the grass,
and the spring hour spread its golden wings,
in an immensity of leisure.

In that holiday's solitude
his name received its infinite worth from a sweet voice
whose far-away music makes him wistful
in the languorous afternoon of March
and whose date is lettered today
in this glistening quiver of *asath* leaves.

He had his poet's welcome from the river Padma
and the morning star through the intervals of bamboo leaves
on her bank.

The dark masses of cloud had spread before him
a purple shadow on the distant rain-dimmed forest;
his eyes had followed the track of noisy girls to the river
along the shady village lane
and enjoyed the duet of colours under the sunset sky
in the blossoming field of mustard and linseed sown together.

He gazed and said, "I love it,"
and wished that this love of his remained behind him,
even when his big endeavours had come to nothing,
and that his salutation carrying his lifelong wonder
should leave a lasting memory of his touch
on the dust of his earth.

Almora,
May, 1937.

Rabindranath Tagore



The Art of Living

(By a Guardian)

A few years ago many wise men attended an international conference of philosophers at Benares. One of the items of the agenda was to answer the simple question—What is the secret of human happiness ?

After long discussions they came to the conclusion that contentment was the secret of happiness and the word is identical in sense with the right art of living, which in India means, minimum of wants.

Today we have nearly lost that art and do not know how to live because the world is dominated by adults who have never grown, though their faces be wrinkled with crow's feet and their looks tense with an overstrain. The father who scrimped and saved, crippling himself so that his son may have a carefree childhood and a degree education, expects great things according to the law of compensation. If he belongs to the *bhadralog* class his son must run a cement syndicate, an insurance business, an iron combine or some state regardless of the fact that he has never learnt to run himself.

The result is a man mature in age but having the mind of a schoolboy bluffing his way into positions where he is not only a misfit but a menace,—terrified of failure and thus ruthless and unprincipled in his business methods to attain success.

We need adult minds,—youngmen who have grown up quickly and are mentally and morally ready to take the helm. Their task is to live from start to finish and the duty of our leaders is to set them quickly on the course.

The living present is our prime concern. The future is not. It belongs to our children. The quicker they fit themselves for the responsibility, the more likely is it to be a future.

There is a lot of prickled wisdom in the old saying of Chanakya, "Fondle a child upto five, spank him upto the age of ten and when he is sixteen treat him as your friend." A sensible father should set sixteen as the limit of his responsibilities as guide and philosopher. Afterwards he should be prepared to act as a friend, even to the extent of lending him a sum, to see how far round the world he could get with it. But, of course, if the young man has been brought up as most children are, he would soon prove himself unfit for such an experiment.

But let us take for granted that has been self-sufficient for five years and that his previous education has included a working knowledge of the world. He is expected to know at least two languages of his country, its politics, its finances, its morals and its lack of them.

This imaginary child will be seventeen by the time he has finished this study tour, of which he has made either a success or a mess or a little of both. But he has seen the world with his own eyes instead of the eyes of his prejudiced elders,—he has learnt to form his own ideas concerning it, he has learnt what part he is likely to play in it, whether that of a wise man or a fool. If he proves intellectually capable then and then alone should he be helped to a University career. His experience of

real life would preserve him from the ossifying influence of the average academic life and from the schoolboy standard of the average student community. If, on the other hand, his intellectual capacity does not exceed that of a shoe-black, a brick-layer, a sweeper, a tailor, then we should expect him to do this job efficiently and not to go about a-larking at the expense of his parents or the community.

In the University towns all over India the students are playing a delightful game and floundering in a sea of problems for which nothing has prepared them. Our children need a shorter childhood; they should fend for themselves as soon as they can stand, co-ordinate their movements, take their responsibilities, except the consequences of ill-judged and anti-social actions and face the world squarely,

quickly and without illusions. There is no place for halfbaked adolescence, crammed with undigested learning, false standards and incapacity to think and act for themselves, but if you want to keep pace with civilisation, we have to grow up fast and see to it that our children grow up in time to take our places. The education has to be adapted to the capacities of those to be educated.

On such a national curricula depends the education of a free man, a gentleman or gentlewoman, whose primary need is to employ his or her leisure rightly. To know how to enjoy our leisure, wisely and honestly, is to get at the secret of happiness or the art of living, which is the same as Aristotle's definition of the object of learning.

With Rabindranath in Almora

(A. K. C.)

During the last four years that I have been constantly with Rabindranath I have never heard the words, 'rest' or 'holiday' mentioned in connection with him; his day is a most strenuous one, from six in the morning to six in the evening with a short break for a mid-day meal and a few hurriedly snatched minutes for a light afternoon tea is his normal routine. I do not know how many of us could stand that strain over a long period; he has been constantly so doing for well over half a century. Genius too has to be kept sharpened with intense labour.

It was with unconcealed satisfaction I heard of his final decision to go to Almora Hills for rest and a holiday. I had seen him at work, I had hoped to see

him relax. But the joy was merely short-lived, for I had to arrange for him a staggering load of books mostly on science and nearly a dozen of manuscript books which, if anything, seemed to augur an even more intensive period of activity at the hill station. Rest is a mere illusion so far as our Gurudeva is concerned—he must be today the most hard-worked man in this delightful quiet little Himalayan retreat.

We left Howrah on the 29th April by the Punjab Mail, quite a big party it was this time, for there were accompanying Mr. and Mrs. Rathindranath Tagore, their daughter Nandini and Mrs. Kripalani. The journey ahead seemed terrible and too long,—it is no pleasure jaunt to

rush through the northern plains in mid-summer, when the thermometer registers nearly a hundred and ten in the shade.

Our trouble really commenced at Bareilly where we had to disembark from the Punjab Mail and change into the small mountain train for Kathgodam, after an unpleasant halt of nearly seven hours. It happened that the locality had the rare fortune of a Vice-regal visit in the immediate past and the railway waiting rooms were changed into a temporary garrison harbouring about a couple of hundred British tommies. After a trying journey of nearly 24 hours when the body yearned for a good bath and some rest, we had to sit tight on a few bug-infested wicker-chairs on the platform. The other train was not even in and the station master himself could give us little hope as to when the compartments would be shunted into the main platform. Salvation however came in sight when these compartments arrived from the yard and we were permitted to board. We breathed a sigh of relief and hoped for the best. But gods are jealous and soon the electric supply ran off and a million mosquitoes of a vicious type and vast dimensions began to take a most concerted offensive on our poor protection-less bodies. My personal sorrows were aggravated by a press-fiend who seemed determined to get out of me the Poet's views with regard to the question of 'Office-acceptance'. The mosquitoes hummed, the press-man snored on the other berth and I groaned. The black night seemed endless.

Soon after twelve, the train however began to move and we commenced our next stage of journey. Early morning saw us at Kathgodam whence we had to make a motor journey of nearly 90 miles

to our destination, at a height of about 5000 feet. Gurudeva was already too tired and we all felt very worried as to how he would stand the long drive over this very circuitous path with innumerable hair-pin bends. Past Bhowali and Ranikhet we pushed on and towards mid-day to our intense relief we reached Almora where we were given a hearty welcome by our friends Dr. Boshi Sen and his American wife who under her maiden name of Gertrude Emerson is quite well-known in India.

St. Marks, a very commodious and desirable house right on the top of a hill in the centre of the cantonment had been hired for us from before by Dr. Sen and soon after we got settled in our new habitation. We hoped the place would adequately recompense us all the sufferings on the way and as I write, I must say, our prayers have been granted.

Almora has many sad associations for Gurudeva; it is here that he spent a few poignant anxious months with his favourite daughter Rani, as she was slowly nearing her end, stricken with a fatal disease. It was nearly about thirty years ago, but the memory is yet fresh in his mind. Not very far from here, in the neighbouring spur of the hill at Ramgarh he had once an estate and a pleasant house, but that is also today an ancient tale.

It is here at Almora that he wrote his inimitable poems on child-life, in the book 'Shishu', whose English translation, the 'Crescent Moon' is perhaps the best known of his books in the West, with the possible exception of the 'Gitanjali'.

The quiet of the place has been a great boon to us and there are hardly any visitors but our friends the Sens, a few Sanyasis from the local Ramkrishna

Math and our newly-acquired friend Mr. Pandey, whose two daughters are students at Santiniketan.

On the 8th of May we had the pleasant function of a small afternoon party in honour of Gurudeva's 77th birthday. Just about 30 local representative residents, Indian and Europeans, came in the afternoon with their greetings and we entertained them to tea. It must have been one of the quietest birthdays of his life; we were too shy even to put a garland round his neck, but the day did not pass off entirely barren for him. A very young child came to tea with his father and he had thoughtfully brought a garland for him.

On the 6th Mr. Donohugh, organising Secretary of the American Methodist Church came to pay a visit and he had a nice talk with Gurudeva. It is this organisation that had lent us for a number of years Mr. Tucker's services and Gurudeva tried his best to persuade this gentleman to send back Mr. Tucker to Santiniketan. He kindly promised to do his best with his central organisation and he held out hopes that it may not be impossible for us to have Mr. Tucker back with us again. That is something for us to look forward to. The American Methodists run a Girls' High School at Almora and Miss Parks is the enthusiastic Headmistress of the school. She invited Gurudeva through Mr. Donohugh to pay a visit to the school and it was difficult for him to say 'no'. Friday, the 21st, was fixed for the visit and Gurudeva made his first outing at Almora, riding a 'dandi', which is something like a sedan chair carried by four hefty sure-footed porters. In my young days I had my schooling for a while in a missionary

school and since then I have always a tender feeling in me for these benevolent persons who bring the lamp of life to such distant and difficult parts of the world. But the visit to the Adams Girls' High School at Almora has been a sort of eye-opener to me and I feel doubtful if any good can come out of entrusting the education of our young children to the hands of foreign missionary societies, for they seem to lack a sense of reality in their methods of education. What we saw and heard there fairly staggered me. A number of hill girls sang a prayer in English, recited a number of oft-recited poems, even tried to sing a Negro Spiritual and later on they finished with a Hindi *guzal* also in the Anglo-American fashion. A more pathetic spectacle I have hardly ever seen and yet nobody would doubt the honesty of purpose and great sincerity of the organisers of the school, but as I said before, they lack a sense of reality. They, I believe, do the same thing in China and in Africa, the same songs sung, the same poems recited, spiced with just a touch of local sauce.

The local youngmen would not permit the poet being partial to the fair sex; they came in a body and got him to consent to accept an address of welcome from the student community at Almora. It is to take place in another hour's time and I must therefore stop. (26. 5. 37)

The rest for which Gurudeva was supposed to have come to Almora has been very elusive; his work proceeds unabated. It may surprise the world to know that he is deeply engrossed in writing a Science Primer in Bengali. A few months ago he was writing a book of non-sense verse and illustrating it himself and now comes the turn of Science. What versatility !!

HINDI TRANSLATIONS OF Poet Rabindranath Tagore's Works



The copyright of the Bengali works of Rabindranath Tagore and their translations in Hindi belongs to Visva-Bharati and the authorities of the Visva-Bharati have purchased the stock in hand of all Hindi translations of Rabindranath Tagore's works from the Prabasi Office which was authorised by the author to publish Hindi translations. The Hindi works are now being printed and published by the Publishing Department of the Visva-Bharati and will be available at the Visva-Bharati Book-Shop, 210, Cornwallis Street, Calcutta.

The Publishing Department of the Visva-Bharati has also arranged for publication of a series of authorised translations of the Poet's works in Hindi from original Bengali.

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== VISVA-BHARATI NEWS ==

Volume VI

JULY 1937

Number I

A POEM

O Man Divine, sanctify our efforts
 with the light of thy sacred touch.
Dwell in our hearts,
 hold before us the image of thy greatness,
Forgive our transgression,
 teach us to forgive.
Guide us into serene fortitude
 through all joys and sorrows,
inspire us with love
 overcoming pride of self,
and let our devotion for thee
 banish all enmity.

Rabindranath Tagore

Santiniketan and Sriniketan

Rabindranath Tagore who had gone to Almora for a change returned to Calcutta on 29th June last.

...

The Educational Departments at Santiniketan re-opened on 1st July after the summer recess. Considerable constructional work has been carried through during the holidays, chief amongst them being the new wing to the Girls' Hostel, Sree-Bhavana. This much needed expansion has been possible thanks to the generosity of Seth Ramkissen Dalmia who paid for the entire expenses of the new wing. It will provide seats for 20 girls, but inspite of the extra accommodation thus made available, we have not been able to satisfy all the applications for admission. It is evidently clear that during the next vacation we will have to add yet another wing to the Sree-Bhavana. Mlle. Bossennec who had gone home to France during the summer holidays will be delayed in returning owing to personal reasons and in the mean time Mrs. Kamala Craig is carrying on her work.

...

Three new residential quarters have been built for the members of the staff in the immediate vicinity of the Cheena-Bhavana out of the funds advanced by the Sangit-Bhavana. These houses will solve to some extent the acute problem of shortage of residential quarters at Santiniketan. But atleast half a dozen more such houses are still needed.

...

The work of the Cheena-Bhavana com-

mences in right earnest from this session. The Department has been strengthened by two new appointments, Dr. Vasudeva Gokhale M. A., Ph.D. and Pandit Sujit Chandra Mukhopadhyaya, Kavya-Tirtha. But they are not strangers to us as both of them had their education at Santiniketan. Dr. Gokhale was one of the earliest students of the Vidya-Bhavana in the Tibetan Department and after his post graduate work here, he went to Germany where he took his Ph.D. from the University of Bonn. He is a Life Member of the Servants of India Society and had been working as a Professor in the Fergusson College, Poona. We are grateful to the Servants of India Society for having kindly agreed to send him here on loan service. Sujit babu also had been a brilliant student of the Vidya-Bhavana in the same department and he has a number of important scholarly publications to his credit. In the immediate past he had been doing social service work in the district of Sylhet under the auspices of the Arya Samaj. In this connection we should not forget to mention that these posts have been created out of the donations made by our distinguished countryman Seth Jugal Kishore Birla of Calcutta. The Cheena Bhavana has recently received a further donation of Rs. 4,361-8 from China collected by Mr. Yeh Kung Cho of Shanghai. The money is being utilised for the construction of outhouses to the Bhavana and furniture for the library.

...

It is with regret we lose the services of Santipriya Bose, B. Sc. (Aberystwyth) who has tendered his resignation as

With Rabindranath at Almora. (ii)

A. K. C.

In my last letter I had just stopped with the news about the students' meeting. That was a great success and the spacious hall of the Ramsay High school was filled to overflowing when Gurudeva appeared on the dais but there were also many hundreds waiting outside who had been denied admittance owing to lack of accommodation. A disappointed crowd outside barred doors is hardly pleasant company and they made their presence felt every other second by loudly knocking on the door panes. Persistence pays, as is so well known from the story of Robert Bruce and the famous spider and in this case too, the relentless but the efficient stewards' hearts at last thawed and the gates were flung open. The situation eased considerably and the meeting proceeded in great good humour. The welcome address was read in Hindi and Gurudeva humorously avenged himself by replying in Bengali, though later on he read his lecture in English. But one felt on gazing at the faces of the audience that even his Bengali was being understood, for it was highly sanskritised Bengali and the languages of northern India are so much akin to one another. The student community at Almora seemed to suffer too much from the glamour of western social manners and they are prone to stretch out the hand for a hand shake on introduction than make the beautiful indigenous *namaskara*. English clothes, however ill-made or ill-fitting seem to be at a distinct advantage and the hideous plus-fours give one the

highest social prestige. Somehow or other, the nationalistic flame does not burn very brightly in the Kumaon Hills. We realised the truth very bitterly when a Congress-Socialist friend of ours tried to hire a house at Almora for a couple of months' stay to recuperate her health. Empty houses there were everywhere but in every case there seemed to be some sort of a difficulty. A local friend explained the situation later on to us that the people were afraid of the police. Till very recently the Government authorities have been very *zubberdost* in the exercise of their duties and powers and the people yet remember that as late as 15 years ago, the *begar* system was still in vogue. I was told that there is a pahari saying full of great worldly wisdom that it is better to face an infuriated tiger in the jungle than have a police sub-inspector frequent your locality. Pax Britannica!

On the 31st we had a group of Congress Socialists headed by Mr. Masani and Mr. Yusuf Meherali, as our guests at tea and then there was an informal discussion with Gurudeva on social and political matters. I refrain from reporting the discussions as I am told they have already been reported in the official organ of the Congress Socialist Party.

With the setting in of June, our social world was a little enlarged and enlivened by the arrival of a few neighbours in the locality. There was Miss Alice Boner, quite well known to us, as she has been a frequent visitor to

Santiniketan in the company of Uday Shankar. She is keenly interested in Indian Dancing and has a much-appreciated book on Kathakali dancing to her credit. Whenever she came to pay us a visit, we had an interesting discussion on dancing which is, as is well known, very much near to Gurudeva's heart. Miss Boner spoke very highly of the 'Chhau' dancing of Seraikali and suggested that one of our teachers of dancing should be deputed to Seraikali and take some suggestions from there. The Sangit-Bhavana is causing very much anxiety to Gurudeva as the department has a big deficit budget to meet every year and he has decided now to ear-mark the income from all his books on music for this Department. I understand he is now writing yet another book, the income of which will also go to the Sangit-Bhavana. But even then we shall have great difficulty in meeting the expenses of the Department unless we can earn quite a good few thousands every year through our performances in Calcutta and elsewhere. Nor can we forget that we badly require a big hall and better class rooms and also a separate hostel for the School of Music. Prof. Birbal Sahni F. R. S. of Lucknow is now our next door neighbour and he gave us the happy news that Gurudeva has not aged a day since he saw him last, nearly quarter of a century ago, at Cambridge. Prof. Sahni is a great believer in Swadeshi industries and is an ardent khaddarite. He requested Gurudeva that some of his books should now be printed on Bengal hand-made paper and the suggestion appealed to all of us. I hope in our future publications, atleast a few hundred books would be printed on hand made paper, which I am sure, would prove very popular with a section of our people. Prof. Sahni said

that in his office (he is the Dean of the Faculty of Science in Lucknow) only hand-made paper is used. A modest unassuming man with a keen sense of humour, he made himself a great favourite with Gurudeva and Mrs. Sahni got him to promise to stay with them the next time he visited Lucknow.

Some of Nandalal Babu's sketches soon retrieved Gurudeva for poetry and made him forget his new love for Science. Practically the whole of June, Gurudeva was once again a poet, and a painter. Our student Jayanti got some wonderful recipes from the bazar for home made fast colours and the pictures that he painted in Almora were practically all done in the local colours. They are fast and compare very favourably with foreign colours.

Our stay in Almora was gradually drawing to an end and it was finally decided that we would leave on the 27th morning, and travelling by way of Lucknow on the R. K. Railway, avoid Bareilly of unpleasant memories. The Ranikhet Students' Association proved adamant and Gurudeva at last agreed to stop at Ranikhet for a students' meeting and receive their address. It was very pleasantly arranged and will remain in my mind for a long time as one of the sweetest little functions attended by Gurudeva. We had a few hours, stay at Lucknow and at the invitation of the Yuvarajah of Kasmanda, we stayed at the Kasmanda House for those brief hours where sumptuous arrangements were made for Gurudeva's hospitality. We left Lucknow the same afternoon arriving in Calcutta on the 29th morning. It was on the 29th of April that we left for Calcutta and so our holiday just lasted two complete months.

On India

I love India, not because I cultivate the idolatry of geography, not because I have had the chance to be born in her soil, but because she has saved through tumultuous ages the living words that have issued from the illuminated consciousness of her great sons—*Satyam, Jnanam, Anantam Brahma*, Brahma is truth, Brahma is wisdom, Brahma is infinite; *Santam, Sivam, Advaitam*, peace is in Brahma, goodness in in Brahma, and the unity of all beings.

Brahma-nishtho grhasthah syat
tadvajnana-prakurvita
yad yad karnia prakurvita
tad Brahmani samarpayet.

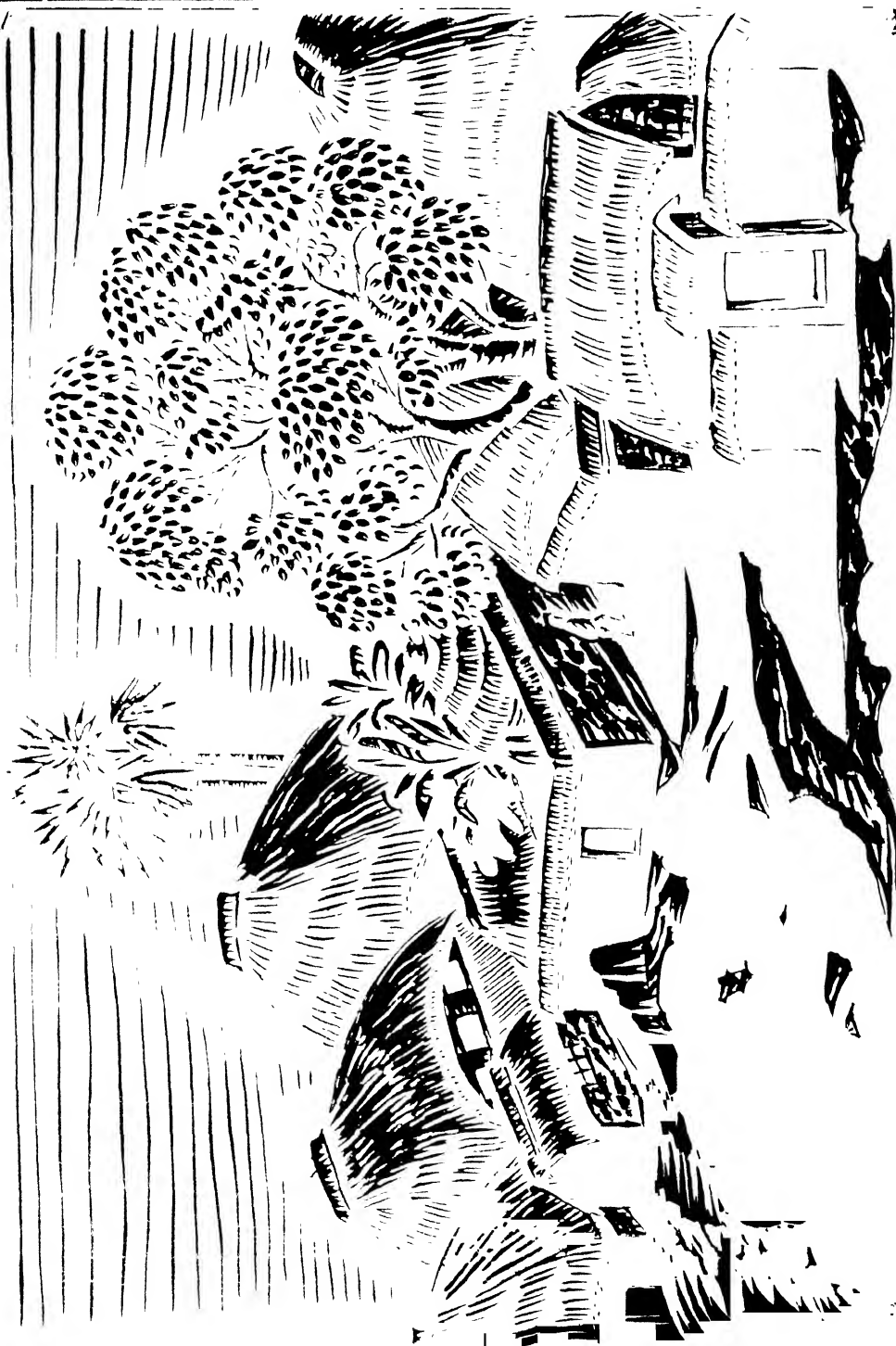
The householder shall have his life established in Brahma, shall pursue the deeper truth of all things and in all activities of life dedicate his works to the Eternal Being. Thus we have come to know that what India truly seeks is not a

peace which is in negation, or in some mechanical adjustent, but that which is in *Sivam*. in goodness; which is in *Advaitam*, in the truth of perfect union; that India does not enjoin her children to cease from *karma*, but to perform their *karma*, in the presence of the Eternal, with the pure knowledge of the spiritual meaning of existence; that this is the true prayer of Mother India;

Ya eko-varno bahudha saktiyogat
varnan anekan nihitartho dadhati
vichaiti chante visvamadau
sa no buddhya subhaya samyunaktu.

He who is one, who is above all colour distinctions, who dispenses the inherent needs of men of all colours, who comprehends all things from their beginning to the end, let Him unite us to one another with the wisdom which is the wisdom of goodness.

Rabindranath Tagore.



Kanai Samanta.

(Continued from page 2)

Director, Economic Researches on his appointment as the Principal of the newly started Agricultural Institute at Daulatpur. He joined Sriniketan in 1933 and a number of his researches on agricultural problems in Birbhum have been published as bulletins by the Visva-Bharati.

...

Dr. Jitendranath Chakravarti M. B., our Chief Medical Officer has gone to Calcutta to have three months specialised training under Col. Kirwan in Ophthalmic Surgery. At Sriniketan we have now a small establishment for treatment of eye diseases, which is meeting a great need of the locality.

...

The University results have been very satisfactory and we offer our hearty congratulations to Bal Gangadhar Nair and Hiralal Jain who received Honours in Economics and Shibdas Mitra, Kamalakanta Sarkar and Jayantibhai Desai who secured Distinctions in their B. A. (3 sat for Honours in Economics, of whom 2 were successful. Of the 12 who sat for the Pass Course in B. A., 9 were successful and 3 got Distinctions). For the I. A. and I. Sc. examinations, the results have not been very satisfactory in as much seventeen appeared and only nine passed. This compares very unfavourably with our last years record. Seven students appeared in the Matric and all but one passed.

...

Information has just been received Dr. Arnold A. Bake has been elected a Fellow of the Brasnose College, Oxford. Dr. Bake is soon coming out to India where he will spend 3 years in collecting folk songs in various parts of the country.

Alumni News

Dr. Amiya Chandra Chakravarty who recently got his D. Phil degree for the University of Oxford with his thesis on Post-War English Poetry has recently been elected a Fellow of the Brasnose College, Oxford. We are extremely proud of his achievement as this is the first time that such an honour has been bestowed by the Oxford University on an Indian. Dr. Chakravarti is soon returning home and will be engaged on an important research work on the Hindu-Moslem cultural question, with his head-quarters at Lahore. His thesis is soon being published by the Clarendon Press, Oxford.

...

We offer our congratulations to Nirmal Chandra Chatterji and Shibdas Pal who got First Class in the B. T. examination this year in the Calcutta University.

...

Sudhir Ranjan Khastagir, at present teacher of Fine Arts in the Deon Public School has been granted a travelling Fellowship by the Deutsche Academie, Munich and has left for Europe where he will spend some time in visiting some of the famous art galleries and learning western methods of art instruction.

HINDI TRANSLATIONS OF Poet Rabindranath Tagore's Works



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AUGUST 1937

Number II



Jamuna Sen

Santiniketan & Sriniketan

Rabindranath went to Calcutta on Tuesday, 20th July and stayed with Professor and Mrs. P. C. Mahalonobis in their house at Belgharia. On the 26th he went to his estate at Patisar for a short stay, a detailed description of which is given elsewhere in this issue.

...

The Bharati-Tirtha, an Andhra Research Society with its headquarters at Vizianagram, honoured Rabindranath with the title of "Kavi-Samrat" at a special Convocation, convoked for this purpose on the 24th July last. The Chancellor of the Society, Maharajah of Jeypore presided over the ceremony. Rabindranath who could not be present in person was represented by his Secretary, Anil Kumar Chanda.

...

The staff of the Sangit-Bhavana has been considerably strengthened by the appointment of Mr. Kelu Nair of the Kerala Kalamandalam, as a teacher of Kathakali style of dancing. There has been a large number of admissions to this department this year and some difficulty is being felt for the want of a proper building for the classes.

...

Pandit Sukhamay Bhattacharji Smriti-Tirtha has been appointed by the Founder-President as a Research Scholar in Indian Philosophy at the Vidya-Bhavana with effect from the first of August. This appointment will be greatly appreciated as the want of a qualified scholar in Indian Philosophy has long been felt at the Vidya-Bhavana.

...

Rajendranath Bandopadhyaya who took his M. A. degree in English and Economics from the University of Nagpur has been appointed temporarily an adhyapak in Economics in the Shiksha-Bhavana with effect from 15th July.

...

Intimation has been received by Prof. Tan Yun Shan, Director of the Cheena-Bhavana that a consignment of 31 crates containing the second instalment of books presented to Santiniketan by the Sino-Indian Cultural Society has been shipped from Shanghai. Twenty-nine of the crates of this instalment contain the famous Dragon Edition of Tripitaka which is the biggest, latest and the most valuable edition of the famous book. It was first edited and published under the patronage of the Chin Emperor Yung Chen in the year 1735. It was printed on costly paper and arranged in the old Indian method of palm leaf manuscripts. The printing is done in the peculiar Chinese way in that each page has a block carved out of a single piece of wood. The blocks which are very costly are a priceless treasure in the possession of the Chinese National Government who under certain conditions lent them to the Sino-Indian Cultural Society for printing and publishing a very limited number of copies for private circulation.

The Chinese section of the Visva-Bharati Library will be incomparably enriched by the valuable gift of a set of this edition of Tripitika which, Prof. Tan believes, may be considered as one of the tokens of China's eagerness to do her share in helping to usher in an era of cultural rapprochement between herself and India, two of the oldest civilisations on the world.

'The Emperor of Ethiopia

Amiya Chandra Chakravarty.

(Note: The Emperor spoke in Amharic and French ; the sense of his remarks has been accurately preserved, but the language is necessarily mine. A.C.)

Before leaving England I had the opportunity of renewing my acquaintance with the Emperor of Abyssinia : he graciously gave me a farewell audience at the Embassy in Princes Gate. He had travelled down from Bath that day.

Haile Selassie, I had decided, is one of the great personalities of our age. The tragic drama which has silhouetted his lonely figure against immense circumstance may have given him a dignity which history would in any case enshrine, but his majesty is not merely derivative. He has that inward greatness which is so much more than the sum total of a person's qualities or achievements : he would be himself whatever the circumstance. He makes you share that curious feeling of "having arrived" which one so often experiences in the presence of genius : in his case, the rootedness of his moral personality takes you beyond the centre of profound human suffering to the region of faith.

"No", he said. "there is nothing that India can do for our people."

He would not make any idealistic appeal for a gesture.

"*I tell you,*" he continued, "*If there is a moral principle in this world, our suffering will have its result.*"

These words, placed in their proper setting, would count among the great utterances. Evidently the Emperor's faith even after all that has happened, and is happening, is not based on calculations. The round of reprisal, rebellion, or retribution—however inevitable in the

compensation of nature—which impinges on the lives of millions and decides national destinies, could not detract his attention from the moral fabric from which values derive.

As to the Abyssinian War itself his comment was simple—

"Heroism was pitted against chemicals ; men defending their own hearth were sprayed with mustard gas : women and children were mown down by aerial machine-guns. This was no war."

"This goes on."

* * * *

In Aden, a delegation of Abyssinian refugees led by Mr. Workous Gobena came to meet me. The white walls of *Strathaird* loomed against the harbour-waters : a midget motor-boat took me away from it towards the sun-assaulted dock on which a straggling crowd had collected. In that straggling crowd were a dozen Ethiopian young men waiting.

There are about forty men and women, Abyssinian refugees, deprived of home, country and human rights living now in Aden. They are on the point of starvation. In Maalla, just outside the port of Aden, they live in hovels : I saw that some of their womenfolk were there with them. The men are workless : there is no prospect of employment for them. Amongst them are some distinguished citizens of Harrar, Addis, and other Abyssinian townlets ; most of them were educated in Europe and America.

Comparing their own sufferings with

the unspeakable agonies now being inflicted on their countrymen, these people had nothing to say. They have seen and known much. But they feel that they have some claims on our Indian people—not any logical claims at all, but those which human fellowship can demand. There is a fairly prosperous Indian community in Aden: we have influential businessmen in Bombay and elsewhere who partly control the commercial relationship between India and this neighbouring port. As an Indian I cannot but hope that help will be given by our men to these brave people.

This is not the occasion to enter into the problem of Abyssinian refugees: thousands of men, women and children who have been driven across the frontier and are now in Berbera, Djibouti, the scattered bands living desperately in Uganda and elsewhere constitute a problem which only a League with a conscience can tackle. Remember that further immigration of Abyssinian refugees into Aden has been stopped by the Port Authorities.

Surely this particular problem of not even half a hundred Ethiopians can be mitigated?

* * * *

Human suffering, when one views it, but does not allow one's response to reach the *actional* plane can only produce a paralysing, a demoralising effect. The danger of humanity today is that men and women with a sensitive conscience are being led to a passive attitude, while the blustering apes in charge of the machinery of destruction are very active. Abyssinia has painted a pointer across the map of the Modern Age—shall the saner and less destructive section of mankind yet learn how to organise, to form links across racial and national barriers and not leave the gangster governments to do all the organising? Can those who have suffered and realised yet gain control and save man's civilisation?

* * * *

But collective moral action on the part of the people of the Earth is possible only if behind the necessary planning there is also spiritual faith. The machinery of any humane international organisation set up against barbarism will not suffice without an ethical philosophy.

Let me return to the words of the Emperor—

"If there is a moral principle in this Universe, our suffering will have its result."



(Continued from page 10)

We acknowledge with gratitude receipt of a valuable consignment of gifts from Mrs. E. V. Havell to the Kala-Bhavana Museum. The gifts consist of paintings, sketches and drawings and papers of her illustrious husband whose name will always be remembered with reverence and affection for his great services in bringing back Indian Art to its former glory. There are in the collection 12 original Indian landscapes, 2 books of crayon sketches of Indian scenes in black and white, several prints of Bagh-frescoes and a most interesting collection of press cuttings and original articles. The gifts are now on exhibition at the Kala-Bhavana Museum along with the pictures formerly presented by Mrs. Havell to the Visva-Bharati.

...

In order to join the Punhyaya ceremony in his estate, Rabindranath recently went to Patisar and he was very happy to have met his tenants after a lapse of so many years. Thousands of them flocked to see him, the old who knew him so well in days when he lived with them and worked with them from day to day, and the young who had heard his name as a legend. Since then wider spheres of activity have claimed him as their own and made him remote from the contact of these simple honest ryots who were once so much a part of his daily attention. Seeing them once more and the tears that the elderly among them could not check, he felt how much more genuine and valuable was the simple affection of these people of the soil than the boisterous applause of the city multitudes. They were most of them Mahommedans and, though so much is

made in the newspapers of the communal feeling in Bengal, he found no sign of it there. Indeed, one old tenant told him that being a Mahommenan he could not believe in reincarnation, but if he were given a choice of rebirth, he would prefer to be born where he was. The Muslim peasantry of Bengal is faithful to the soil and, where he is fairly treated, knows how to repay affection with affection. The Poet related a touching incident that happened to him in his early days. Once, as he was leaving his estates, on the way to the station a peasant stopped his palanquin and offered him one rupee as his *nazarana*. When the Poet asked him in surprise the reason, the peasant replied, "If we do not give you, how will you live?" The incident, said the Poet, he will always remember as one of those occasions which made for him the real human bond between himself and his peasants and emphasised to him his responsibility to them. "It was therefore," the Poet added, "a great comfort to me to know that they still remember how I used to love and care for them and appreciate the benefits I had organised for them, and which are still maintained."

Alumni News

We offer our hearty congratulations to Hon. Mr. B. Gopala Reddy on his appointment as Minister of Local Administration to the Government of Madras. He is probably the youngest Minister in any Indian province, being yet well under 30. On first of August, the old Visva-Bharati students at Madras gave him a dinner to celebrate his appointment as Minister, a description of which is quoted below from the Madras Hindu dated 2nd August.

Madras, August 2.

Mr. B. Gopala Reddi, Minister for Local Administration, who is an alumnus of the Visva-Bharati, Santiniketan, was entertained, last night, by the former students of the institution at a dinner party at the Jeypore House, Royapettah.

The Minister, replying to the felicitations, dwelt on the role of local bodies and appealed for public help in improving their administration.

About fifty guests attended the function which commenced with a programme of Japanese music. Mr. T. Watanabe rendering some fine pieces on the Japanese "flute."

After dinner, Miss Pattammal of Madras gave a performance of Bharata Natya.

Mr. P. V. Reddi, on behalf of the gathering, extended hearty congratulations to the chief guest on his appointment as Minister, and said that the function had been organised more for the opportunity it afforded to them for recalling their days at Santiniketan than for making congratulatory speeches. The impress of that great institution and the great poet, Rabindranath Tagore, he said, was abiding, and he was glad that the gathering included Mr. Anil Kumar Chanda. The speaker requested Mr. Chanda to convey to their Gurudev how children of that University cherished it and the memory of the days spent therein and they all rejoiced at the fresh opportunity for service that had now been afforded to one of its alumni.

Mr. A. K. Chanda said that it was a great honour to be included in Mr. C. Rajagopalachariar's Cabinet, and the honour became the more pronounced when one realised the extreme youth of

the person chosen. Though so young, the chief guest of the evening had the rare privilege of being associated in his life and work with two of the greatest Indians of the modern age, Mahatma Gandhi and Rabindranath. "Mr. Gopala Reddi, I am sure," he said, "will fulfil all our expectations of him and I wish him a happy, prosperous, long and useful career of service to the Motherland and humanity."

Mr. Gopala Reddi thanked the guests for their regard and affection for him, and said that the first thing he did on being selected to the office was to send his respects to the Gurudev. He looked upon his appointment as Minister as another opportunity of serving this country, and not as any honour conferred on him. For, in his opinion, it was a greater honour to be a "C" class prisoner breaking stones in jails, serving a sentence for participation in the freedom's struggle. His stay at Viswa-Bharati, Mr. Gopala Reddi said, though only for three years, was ever fresh in his mind and whenever he saw a Bengali, his mind flew back to those happy days at Santiniketan.

Continuing, Mr. Gopala Reddi said that his department, Local Administration, had earned a notoriety in the province and the rout of the Justice Party at the last election was partly due to the policy pursued in this department. He would, the speaker said, try to do the best he could during the term of his office to promote the best interests of the people in the department committed to his charge. But this was a task in which he could hardly hope to succeed unless he had the full co-operation of all his friends. "We are," Mr. Gopala Reddi said, "on the threshold of a new era, and under the great leadership of Mr. Rajagopalachariar, we do

hope to do something. We know the safeguards and reservations of the Act of 1935, but notwithstanding these we hope to do something with the help of friends who braved lathis and repression, to put down corruption and promote the common good of the people.”

The pleasant function terminated at about 11 p.m.

...

NEW ADMISSIONS IN JULY, 1937.

Name of Province-	Sikshabhavana		Pathabhavana		Kalabhavana		Sangitbhavana Girls.
	Boys	Girls	Boys	Girls	Boys	Girls	
Bengal.	26	3	6	2	1	X	3
Assam	2	1	1	3	X	X	X
Bihar	4	X	X	1	X	X	X
U. P.	2	2	3	2	1	1	X
Madras	1	3	X	X	1	X	1
Sind	1	2	2	2	X	1	X
Punjab	2	4	5	X	X	X	X
C. P.	1	X	X	X	X	X	X
Baluchisthan	X	X	X	1	X	X	X
Gujrat	X	X	X	X	2	1	X
Bombay	X	X	X	X	1	1	X
Ceylon	X	X	X	X	X	X	2
Rajputana	X	X	X	X	X	X	1
Total	39	15	17	11	6	4	7



HINDI TRANSLATIONS OF Poet Rabindranath Tagore's Works



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VISVA-BHARATI NEWS

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Number III



By Bonbihari Ghosh.

Santiniketan & Sriniketan

Gurudeva went to Calcutta on the 27th August. He has been very busy for the last two weeks, composing new songs and guiding the rehearsals of the "Varshamangal" festival, to be staged in Calcutta on the 4th and 5th September.

...

C.F. Andrews came to India in the first week of August. He has been forced by ill-health to take a few weeks' rest in Simla. He is making use of this leisure by writing the last chapters of his forthcoming book on the life of Christ.

...

Benode Behari Mukherjee returned on the 5th of August after spending about 9 months in China and Japan visiting the Art Galleries. He gave a talk to the students of the Kala-Bhavana about the art-expressions of Modern Japan and exhibited typical examples of the pictorial art of that country which he collected.

...

Amiya Chandra Chakravarty, after four years' stay in Oxford, returned on the 2nd August. He has been delivering a series of lectures on Modern English Poetry and another series on the ideological background of Modern European Politics. He will go to Lahore in September to begin his research work on Humanism in Modern Indian Thought.

...

Pandit Durga Prasad Pandey, Sahitya Sastri, of the Patha-Bhavana, sailed for Holland on the 16th August for higher studies in Indian Archaeology at the Kern Institute of the Leyden University. In his place, Bhagavati Prasad Chandola, B. A., an ex-student of the Siksha

Bhavana, has been appointed a teacher of Hindi.

...

"Hala-karsan" and "Vriksha-ropan" ceremonies were celebrated on the 14th August in the adjoining Santhal village where the inmates of Santiniketan and Sriniketan assembled in the afternoon. The girl students of Santiniketan clad in festive yellow came in a slow procession carrying flowers and plants—emblems of the season. Gurudeva presided, and Kshitimohan Sen chanted Vedic hymns, appropriate to the occasion. Gurudeva received from the Santhal peasants gifts of home-spun clothes. The Santhals entertained the gathering with their dance. Syt. Ramananda Chatterjee and Rai Bahadur Benode Behari Sarkar, Sadar Sub-Divisional Officer, Birbhum, were among those present on the occasion.

"Varsa-mangal" which was fixed on the 15th instant had to be postponed owing to the sudden death of Bireswar Goswami.

...

"Andamans Prisoners Day" was observed in the ashrama on the 14th August. Gurudeva in the course of a talk to the students on the occasion pointed out the enormity of injustice in the attitude of the powers that be and appealed to "our own people who are today holding the reins of office to prove their strength by tempering their justice with mercy."

...

Prof. Tan Yun-Shan, Director of the Cheena-Bhavana, left for Waltair to deliver in the Andhra University a series of lectures on "Modern China" for which he was specially invited by that University.

(Continued on page 23)

Bireswar.

Rabindranath Tagore *

We were getting ready that day for our *Varshamangal*. I had not known that death had come to take away from our Festival some one who intimately belonged to it. Our Festival did not start; the *Ashram* would have it follow him, a last lingering shadow of his life. Where Bireswar lived, the niche he occupied by right from his early boyhood days, an empty sign now remains there to mark the chronicle of our year's festivals.

He was an image of life shining with youth's radiance. The *Ashram* loved him; he loved its people. There was in him such perfection of vigorous growth that I could not have dreamt of losing him like this. But the irrevocable news came; at midnight, and again at dawn, many times in between my day's work, his memory has cast its sudden shadow on my mind.

Death does not appear incongruous when we see it as part of the world's great traffic, of the alternating advent and exit of darkness and light; death, there, keeps step evermore with life's rhythm even as the budding of countless flowers in the forest and their decay maintain an inner harmony. On the wide canvas of life death draws its sorrowful lines, but never destroys the canvas itself. But in the *Ashram* we cannot accept death so easily. Pilgrims have met here for gathering provisions, the future lies open before them—the clash of world's joy and pain is not here. Here amidst life's aspirations touched by morning light, death must

come as a cruel contradiction. In terrible pain we realize that it has no right of admittance.

Bireswar came to us as a child, his life became one with the whole *Ashram*, it joined with our trees and birds and animals in the procession of growth. The cycle of seasons had greeted him with their varied messages of beauty. Never weak either in body or in mind, or in the sense of righteousness, his pure young life had been touched by an inward fire.

Those who can reveal their true selves in their service and sacrifice give us not merely joy but a new strength. The cup of a brief life and death he has filled with his own truth. There can never be an end to our relationship with this truth.

If he had lived, wherever he might have gone, he would surely have come back to the *Ashram*. Here there are many students, they gain perhaps all that can be gained here, they enjoy our celebrations, but at last some day their residence in the *Ashram* ends. About Bireswar I felt that he had not merely come here to accept gifts from the *Ashram*, but his mind was also getting ready with offerings which he would one day place at its shrine. Has he left that offering for always in the vessel of death?

For a brief period we come to this *Samsar*, and before leaving we add a thread, small or great, to the web of humanity that is being woven all the world over. Dull may be its colour, the texture not durable, but the thread contri-

* Authorised translation by Amiya Chandra Chakravarty of the Poet's address given at the Sinha-Sadan, Santiniketan, at the death of Sriman Bireswar Goswamy.

buted by a good life, a life filled with love remains, even if invisibly, and finds its worth in the making of history. Many of those now living and many who are gone are not known to us by name, and yet in the art of the great Creator they have added some beauty. The love that Bireswar has aroused by his simplicity, purity, and warmth of heart has, by its own power, made us transcend death and realise the eternal value of his life.

Our mind cannot admit that death comes to mock at life and make it futile. In the great Universe we do not see such

a mockery of frustration. The world we find is great, is beautiful. Its greatness at each step makes death unreal, dissolves evil at every moment, and endures—otherwise it could not exist at all. The world is ever on the move but it does not lose itself. In that region of the world's truth he remains; along the highway of Time he came to us a passing guest, he has taken with him our love and our blessings. We have not lost him,—you who are his dear colleagues, we his teachers—it is this I feel today with all my heart.

A Letter*

Santiniketan, the 7th April, 1937.

Dear Sir,

Before leaving this place, I wish to express our sincere thanks not only for the hospitality we have found here, but more for the real spirit of friendship and understanding which we have met amongst the members of this community. During our tour through India we have seen so much we have admired, so much with which we felt the deepest sympathy. It was not only the past, its beauties, its wisdoms, it was also the tremendous development of the present. There was so much which was in correspondence and harmony with our own. Western ideals, the struggle to improve the economic situation of the country, to improve the social conditions of women, peasants and labourers: the creation of a new national art and literature, the revival of the religious life. And nevertheless, we began to despair of the

possibility of a real understanding between us, people of a Western World and those of India. A poisoned atmosphere overshadowed by the oppressing thundercloud of a bogus demon of a Western materialistic and imperialistic technical civilisation which is so different from that European culture which we believe to be the best of our own tradition! It has been here in Santiniketan that we have learned to understand the nature of this tragic estrangement between India and the West; it has been here that we saw the remedies against this poison. We saw the shock of a different cultural tradition on a country of unsophisticated rural simplicity; we saw how the assimilation of only the exterior shells, and even of those least in harmony with Indian life,—was to disorganise the traditions,

* Written to the Santiniketan-Sachiva by Dr. and Mrs. Goetz who visited the ashrama in April last.

how a system—(unknown in the West)—of continuous examinations was to create a spirit of sterile imitation, and how generations made helpless in this sterility did neither find their self-respect nor could gain the respect of foreigners through alternating revolt and servility. And we saw also the growth of another India, but nowhere so much than in this place. We saw the growing spirit of organic creative power in a new young generation guided by men whose personality had found their full growth in the living tradition of their own country, and by one personality who had grown over the poisonous atmosphere to the light of an all-embracing humanity in the love of God. We saw the new spirit of self-reliance and self-respect which alone can overcome the cultural problems of India, of every nation and person. We saw its expression in the free intercourse with us, we saw it in the creative works of art, we saw it in the active endeavours to reconstruct India's agricultural and social life. We believe that this is the true way to the future of India. Only the creative mind can be free and respected, only the creative mind, reposing in the God of his heart and giving the wealth of his creation to his fellow-brethren, can build up the future of humanity. And thus we believe that this creative spirit will also be able to annihilate this bogus demon of Western materialism and find the way also to the

real culture of the West. Then both will understand that they are the children of the same human mind, that the endeavours and the short-comings on both sides are the same, that the material needs and the religious experiences are essentially of the same kind. They will see another Europe which has also its great saints, which struggles to help the poor, which loves nature, which fights for ideals, another Europe which lives in the omnipresence of God. And they will understand that the real differentiation of all human beings is only that between good and evil, creative and sterile. The great persons who can accomplish the contact between the Divine and the human, have a message to the whole humanity, whether in the East or in the West. Rabindranath Tagore's message to the West is that he has given such a broad humanistic garb to the old experiences of the Indian mystics that we heard the voice of our own Western saints, that we saw the unity of all the human beings before the Divine Eternity. His message to the East is that he has taught India again the freedom and self-respect and the active will to help the creative personality.

We should like to come again.

Yours sincerely,
Sd/- Hermann Goetz, Ph.D.
Kern Institute, Leyden, Holland.
Annemarie Goetz-Bartels.

Bireswar Goswami

It is with a sense of benumbing sorrow that we record the death of our young friend Bireswar Goswami, the son of Adhyapaka Nitaibinode Goswami. He got fever, was in the grip of typho-pneumonia just for four days and was snatched away from our midst on the evening of the 14th August before many of the inmates of the Ashrama had time to look round and see. We could hardly believe our senses.

It is still fresh in our memory how he came here, a motherless child, about 12 years ago. He passed his Matriculation examination only last year and just started his college career. His was a familiar figure in the Ashrama. Gifted with a receptive mind and brought up in the Santiniketan environment from the days of his childhood, he was able to develop in him a rare combination of qualities that make for the building up of character. He was loved by the young children of the Sishubibhag as much as by his colleagues in the different spheres of his activities. On the playground, in the literary societies, on all festive occasions and in every social function one could ever find him, offering himself with great humility as an humble servant; giving himself unstintedly and yet never getting obnoxiously conspicuous. This indeed was his character. Here, there and everywhere but never anywhere fussy. He pervaded but never perturbed. One never felt his presence, only he *was* present. Such people are like the air we breathe—we breathe and we do not worry if it is air we breathe; choke us and we cast about for air.

His passing away has been an experience to all of us—and eminently so to his younger friends: Here, there and yonder but yesterday—whither now? So young and yet missing! This is an experience. There is no knowing what his young friends are just now making of it, nothing worse than their elders, let us hope.

Is it any use recording our condolence to the bereaved relations? Can it lighten their grief or soothe their lacerated feelings? Who knows? Perhaps it is some good just letting them know that others also feel.

Ye have left your souls on earth !
Have ye souls in heaven too?

T. N. G.

(Continued from page 18)

We have received from Dr. Lalitmohan Basu, of Allahabad, a set of 27 Panini office publications including the 4 volumes of Indian Medicinal Plants (Second Edition) edited by late Major B. D. Basu and Lt. Col. Kirtiker. We offer our grateful thanks to Dr. Basu for this valuable gift to our library.

...

Visva-Bharati Bulletin No. 23 entitled "Loka-Siksha-Samsad" (in Bengali) is just published. It contains courses of study, list of books and other necessary particulars of the newly started adult (popular) education project of Visva-Bharati.

In response to a Press statement by the Karma-Sachiva, brisk enquiries are pouring in daily from all parts of Bengal about this new venture.

Alumni News

Nirmalchandra Chatterjee, M.A., B.L., B. T., formerly of the Patha-Bhavana, has joined the teaching staff of the Scindia Public School, Gwalior.

...

At the invitation of the University of Bombay, Dr. Syed Mujtaba Ali, Ph. D., formerly of the Siksha-Bhavana, delivered a course of lectures at Bombay on the Cultural Heritage of India.

...

Ramendranath Chakravarti, Headmaster, Government School of Art, Calcutta, formerly of the Kala-Bhavana

has left for Europe. An exhibition of his paintings, etchings, woodcuts and engravings was held at Calcutta in August prior to his departure. Mr. Chakravarti will make a special study of Graphic Arts and Fresco in Europe. Manindra Bhusan Gupta, formerly of the Kala-Bhavana, will act, it is understood, as the Headmaster of the Government School of Art, Calcutta, in Mr. Chakravarti's absence.

...

D. K. Dev Burman, formerly of the Kala-Bhavana, who, it will be remembered, was entrusted with the charge of executing frescoes on the walls of the Library of the Calcutta University, has just completed his work.

...

Srimati Malati Chaudhri, formerly of the Siksha-Bhavana, presided over a district conference of the Kishans of Orissa, held sometime ago. She is the General Secretary of the Orissa Provincial Kishan Sangha.

...

Prabodh Mehta, who took his Graduation Diploma of the Visva Bharati in 1933, is sailing in September for Germany where he will study the progressive methods of education at the Bonn University.

...

Somendranath Roy, who had been to Japan to study Collotype printing, has come back home on leave for one year.

HINDI TRANSLATIONS OF Poet Rabindranath Tagore's Works



The copyright of the Bengali works of Rabindranath Tagore and their translations in Hindi belongs to Visva-Bharati and the authorities of the Visva-Bharati have purchased the stock in hand of all Hindi translations of Rabindranath Tagore's works from the Prabasi Office which was authorised by the author to publish Hindi translations. The Hindi works are now being printed and published by the Publishing Department of the Visva-Bharati and will be available at the Visva-Bharati Book-Shop, 210, Cornwallis Street, Calcutta.

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By Nandalal Bose

Notes & News

Human beings have so little right over Fate that relief from fear of a threatened calamity becomes in itself a sufficient cause for thanksgiving. And so the last month ended in a universal rejoicing over the Asrama, shared by friends all over the world, at the Poet's recovery from an illness which was as sudden as it was serious. Less than three hours before the attack robbed him of his normal consciousness, he was sitting out in the veranda and amusing his listeners by improvising a plot to illustrate the technique of story-writing, without either himself or any one else suspecting how close the disease lay in ambush. And, interesting to recall, on the third day after the recovery of consciousness, when he was not yet pronounced out of danger, he sat up and painted a landscape in colour (of light struggling through darkness) on a piece of old and much-used wooden board that was lying near him. It was difficult for the doctors to restrain him, for he brooks no interference when the creative impulse is on him.

They were anxious days and nights that we went through, and it was very touching to see the young and old in the Asrama subdued by a common apprehension and united by a common eagerness to serve night and day. Suffering, when it does not disable or demoralise, has an invigorating effect on the human spirit, like the wholesome effect of certain bitter tonics on the body, and shakes into action much unused capacity for good feeling. Which makes one wonder if we men deserve or will ever deserve to be completely and endlessly happy.

Enquiries and messages of affectionate concern kept pouring in from all parts of

the country and beyond and still keep on pouring in. The Poet himself was much moved by them and as he himself expressed it in a message through the press:

"It was a grateful experience to regain my first contact with the outside world through the anxious care of so many loving hearts. The doctors who watched over me night and day and fought with death on my behalf have laid me under an obligation of which every hour of recovery makes me increasingly aware. The only pity is that they have saved a life whose capacity for service must diminish while its responsibilities remain"

The last sentence evoked a graceful compliment from the Editor of the Calcutta "Statesman" who wrote: "All who love literature and art hope that in saying this the Poet speaks with a melancholy that will prove to be unjustified. That his mind has lost none of its power to charm will be the verdict of many who have enjoyed his latest writings." But the Poet, talking of his responsibilities, had perhaps more in mind his struggling and half-fulfilled dream of a well-established centre of art and culture at Santiniketan than his purely literary obligations to his age, for of that he should have none, since he writes as an artist and not as a missionary. And what more service could a poet owe to his readers who has already carried on his shoulders the burden of a whole age of literary renaissance!

Regular telegrams used to come from Gandhiji and one of the first things that the Poet did, as soon as he had regained some strength, was to pen the following letter to Wardha:

"Dear Mahatmaji,

The first thing which welcomed me into the world of life after the period of stupor I passed through, was your affectionate

anxiety and it was fully worth the cost of sufferings which were unremitting in their long persistence.

With grateful love,
Rabindranath Tagore."

Gandhiji's reply is worth quoting, bearing testimony as it does to the genuine love and regard that the two great sons of India bear to each other.

"Dear Gurudev,

Your precious letter is before me. You have anticipated me. I wanted to write as soon as Sir Nibratan sent me his last reassuring wire. But my right hand needs rest. I did not want to dictate. The left hand works slow. This is merely to show you what love some of us bear towards you. I verily believe that the silent prayers from the hearts of your admirers have been heard and you are still with us. You are not a mere singer of the world. Your living word is a guide and an inspiration to thousands. May you be spared for many a long year yet to come.

With deep love,

Yours sincerely,
M. K. Gandhi."

* . * * *

One of the things that has been depressing the Poet's mind ever since he was able to read the papers after illness are the reports of events in China. He has been sadly shocked by the Japanese atrocities on the unarmed Chinese civilians, for he had always admired Japan for what he once called "her harmony of heroism and beauty". And yet he need not have been surprised at what is happening, for as early as 1916 he had himself sounded the warning in language that irritated the Japanese then as extravagant and unjust and is now being fulfilled almost as a prophecy. "I have seen in Japan," he

said, "the voluntary submission of the whole people to the trimming of their minds and clipping of their freedom by their government which, through various educational agencies, regulates their thoughts, manufactures their feelings, becomes suspiciously watchful when they show signs of inclining towards the spiritual, leading them through a narrow path not toward what is true but what is necessary for the complete welding of them into one uniform mass according to its own recipe. The people accept this all-pervading mental slavery with cheerfulness and pride because of their nervous desire to turn themselves into a machine of power, called the Nation, and emulate other machines in their collective worldliness. When questioned as to the wisdom of its course the newly converted fanatic of nationalism answers: 'So long as nations are rampant in this world we have not the option freely to develop our higher humanity. We must utilise every faculty we possess to resist the evil by assuming it ourselves in the fullest degree. For the only brotherhood possible in the modern world is the brotherhood of hooliganism.' . . . Yes, one cannot but acknowledge that these facts are the facts of the world of the Nation, and the only moral of it is that all the peoples of the earth should strain their physical, moral and intellectual resources to the utmost to defeat one another in the wrestling match of powerfulness. . . . The Nation, with all its paraphernalia of power and prosperity, its flags and pious hymns, its blasphemous prayers in the churches, and the literary mock thunders of its patriotic bragging, cannot hide the fact that the Nation is the greatest evil for the Nation, that all its precautions are

against it, and any new birth of its fellow in the world is always followed in its mind by the dread of a new peril. Its one wish is to trade on the feebleness of the rest of the world, like some insects that are bred in the paralysed flesh of victims kept just enough alive to make them toothsome and nutritious. Therefore it is ready to send its poisonous fluid into the vitals of the other living peoples, who, not being nations, are harmless. For this the Nation has had and still has its richest pasture in Asia. Great China, rich with her ancient wisdom and social ethics, her discipline of industry and self-control, is like a whale awakening the lust of spoil in the heart of the Nation. She is already carrying in her quivering flesh harpoons sent by the unerring aim of the Nation, the creature of science and selfishness."

I have quoted this long passage from "Nationalism" (Macmillan & Co.), because its truth is being so cruelly borne out by the present world. Every horror has, of course, some redeeming features and against the inhuman atrocities of Japan might be set the brave sufferings of the people of China now united in a great endeavour to save their great land and its culture. The Poet expressed this reaction in a message to his friends in China, Dr. Tsai Yuan-Pei and Hon. Tai Chi-Tao, in answer to their cablegram enquiring after his health.

"Deeply moved by your kind concern. I am on way to recovery. It is wonderful that in the midst of a life-and-death struggle of your country you should still have thoughts to spare for me. I have been admiring the heroic resistance of your people to the unwarranted invasion of your great and peaceful land and praying for your victory. My sympathy and the sympathy of our people is wholly

with your country. May justice and humanity be vindicated in your triumph. I who have many friends in Japan feel grievously hurt that the brave people of Japan should be misled by their rulers into betraying the best ideals of the East and that we who should be loving them should now invoke their defeat that they may wake to their wrong."

Nevertheless, the Poet feels very pessimistic, for, assuming that the difficult happens and Japan is defeated and retires in ignominy, she will only be more bitter in her desire for vengeance as Germany is bitter today, and China, having tasted the fruits of organised violence might get drunk with its new discovery and lose her faith altogether in her old ideals of peace and culture. For the appeal to the peoples today is not, Be more good, more just, more true in your relation to man, but organise, arm yourselves, be more evil to overcome evil. Which makes the hypocrisy of some of the at-present-non-combatant powers in Europe, who pretend to be scandalised at what Japan is doing and issue international moral exhortations on peace, all the more odious. For, as the Poet told his American audience in 1916: "Japan had been taught in a modern school the lesson how to become powerful. The schooling is done and she must enjoy the fruits of her lessons. The West in the voice of her thundering cannon had said at the door of Japan, Let there be a Japan!—and there was a Nation. And now that it has come into existence, why do you not feel in your heart of hearts a pure feeling of gladness and say that it is good? Why is it that I saw in an English paper an expression of bitterness at Japan's boasting of her superiority of civilization—the thing that the British, along with other nations, has been carrying on for ages without blushing?"

* * * * *

There is another life, noble and precious, for whose recovery we offer our thanksgiving. Almost at the same time that the Poet lay unconscious, hovering between life and death, C F. Andrews at Simla lay struggling in the grip of a severe attack of choleric dysentery, which had well-nigh proved fatal. Not only we in the Asrama who look upon Uncle Charlie as our own and love and revere him next only to the Poet, but the whole of India will rejoice and be grateful that the life of this noble lover of men has been spared to us. As the Poet was saying only yesterday evening, he respects Christianity not so much because he has *read* the life of Jesus as because he has *known* the lives of Pearson and Charlie. Some of the letters that Andrews has been writing of late to the Poet make very noble reading, coming as they do direct from the heart of a sincere lover; but, as some of them are too personal, and as there is not enough space at my disposal, I am reproducing only his last letter:

"My dearest Gurudev,

The joy and thankfulness at your recovery still remain uppermost in my mind and have greatly helped to give me back my own health again! I am busy at your book, which I am dedicating to you. For many years past, ever since that outrageous attack of 'Mother India' there has been a constant stream of books of a similar kind and along with them there have been missionary publications always emphasising the darker side, so that it almost becomes stereotyped in the minds of Western readers, that the whole of India is a land of 'untouchables' and of 'Hindu Muslim riots'. The present is a good occasion to do something to dissipate those impressions without in any

way condoning what is wrong in India and it seemed possible for me to do it. For a very long time I have been troubled and distressed at all these attacks and now an opportunity has come to say something positive. Ten years ago when 'Mother India' first appeared, Mahatmaji asked me to go direct to England and sit down and answer that book: but I did not then see its importance or realise his practical wisdom.

Here, the sky is blue again and the joy of recovery has been very great indeed. I cannot help sharing it continually with you, for I know you are sharing it with me!

The Rajkumari sends her love,

With all my love,

(Sd.) Charlie."

* * * * *

We express our gratitude to the many friends and sympathisers who have sent donations to the Visva-Bharati as marks of their thanksgiving at the Poet's recovery.

* * * * *

We are also grateful to the Trustees of the Estate of the late Rai Bahadur Bisseswarlal Halwasiya for a gift of Rs. 15,000, earmarked for the erection of a Hindi-Bhavana at Santiniketa in which will house the department of Hindi Language and Literature of the Visva-Bharati.

* * * * *

Anil Kumar Chanda has been lying seriously ill with typhoid at Calcutta for the last five weeks. The latest news is somewhat assuring. We all hope that the improvement will be maintained and his valuable life restored to its normal health and vigour.

K. K.

(We reproduce below the letter written by C. F. Andrews to the Editor, *Amrita Bazar Patrika*.)

"Sir,

When one travels round the world, as I have done quite recently, it comes home at every turn that India is fighting a very up-hill battle for her freedom. The propaganda started by Miss Mayo's "Mother India" more than ten years ago, has done terrible harm. The news that circulates abroad, through the public press, emphasises continually such subjects as the Hindu-Muslim riots, whenever they take place, and also the fighting on the North-West Frontier. Hardly any attention is paid to the amazing internal changes which are continually taking place, raising the age of marriage, creating national unity and progress, and cementing a new bond of economic union between the different religious communities.

Our assets, on the other hand, are very few in the great, ignorant, outside world. It is almost impossible to conceive how few they are ! For world-news is all in Western hands ; and the East hardly creates any interest at all unless there is fighting going on and British and other interests are involved. Then (as in the recent case of Shanghai) whole pages of telegrams are flashed across the wires. I am writing as belonging to India, as I really do, and I would add that one mustn't be surprised at all this. Asia is very far away. We can hardly expect to be treated otherwise as things are at present.

But two assets are ours which are of inestimable value. One is Mahatma Gandhi and the other is Rabindranath Tagore, our Gurudev. When Gurudev was lying dangerously ill, the news was flashed all round the world. This itself shows his immense national importance.

By the great mercy of God, his life has been spared to us. What are we going to do to return our thanks to the Giver of all good gifts ? As one who went to teach to Santiniketan twenty-four years ago and has made it his home ever since, whenever he has not been travelling abroad on behalf of Indians overseas, I would claim the indulgence of your readers if I write as one of yourselves in this letter, which comes from the depth of my heart. We cannot spare our Gurudev yet, even though he himself would only too gladly lay down the burden which he has carried so long. We need him to-day more than ever before.

Can we, then, lighten his burden ? We know how it was his own last effort to raise funds for the Asram that proved beyond his strength. Can we not help him at this point, and send him to Santiniketan a thank-offering, however small or great, as a token of our affection ? Mr S. C. Mukerjee has nobly led the way and others have followed. It should be a spontaneous, free-will offering of love to one whom we all revere.

Yours faithfully,
C. F. Andrews."

“Bande Mataram” and Indian Nationalism.

K. K.

The controversy over the song “Bande Mataram” is gaining so much virulence that one can no longer be merely amused by it. This misunderstanding is not so meaningless as some people think and, what is more, it was bound to arise sooner or later as Indian nationalism became more and more representative of the various communities that go to make up the real India. My sympathy, at any rate, is with the Mahommedans in this controversy, for I believe that if I were a Mahommedan I should resent the particular garb this song gives to my love of my country. Though one can have no sympathy with the fanaticism of some Bengali Mahommedans who are out to smelt idolatry in all literary use of Hindu mythology, still I should say that the spirit of the imagery and invocation employed in this song is more than merely literary and is such that it is unfair to force the monotheistic followers of the Prophet of Arabia to swallow it in the name of Indian Nationalism.

“Thou indeed art Durga
with thy ten arms carrying weapons,
And Lakshmi dwelling on lotus petals,
And Saraswati who gives Vidya,
I bow to thee.”

I do not know how Pandit Jawaharlal regards a song as harmless, which is bound to irritate the legitimate religious standards of so many of our countrymen. I am not sure if all Hindus even would appreciate the picture of India invoked in the image of the Goddess Durga. Perhaps Pandit Jawaharlal has never cared to study the whole of this song, nor seems to be aware of its context in a novel, which, though written by a great genius and the

father of modern Bengali fiction, is not likely to persuade the Mahommedans that the song is not the war-cry of the Hindus only. Moreover, the descriptions of India as given therein are more true of Bengal than of India as a whole. It is therefore very unfortunate that Hindu nationalists, instead of examining their own interpretation of this song, should furiously denounce and ridicule those Mahommedans, some of whom at least must be as sincere as they, who challenge the merit of this song from a point of view, in which their voice should have equal share. It is not necessary to suggest that Hindus who sing this song are inspired by any deliberate communal feeling, nor even that they are conscious of its limited national appeal, for historically this song has gathered broader significance and has been associated with authentic national sentiment, helped, no doubt, by the fact that the beginnings of modern nationalism in Bengal were inspired by the renaissance of Hindu cultural consciousness. But now that our love of our country has ceased to be merely lyrical and, since the advent of Mahatma Gandhi, has been chastened with better understanding of India as it actually is,—a land featured by poverty, ignorance and dissension,—it is hardly worth our while to get sentimental over a song which hardly reflects our present attitude to India and pay for it the heavy price of misunderstanding.

Finally, one would like to ask the protagonists of the Congress creed of Non-violence, how far the image of the ten-armed deity, flourishing weapons, represents their creed.

HINDI TRANSLATIONS

OF

Poet Rabindranath Tagore's Works



The copyright of the Bengali works of Rabindranath Tagore and their translations in Hindi belongs to Visva-Bharati and the authorities of the Visva-Bharati have purchased the stock in hand of all Hindi translations of Rabindranath Tagore's works from the Prabasi Office which was authorised by the author to publish Hindi translations. The Hindi works are now being printed and published by the Publishing Department of the Visva-Bharati and will be available at the Visva-Bharati Book-Shop, 210, Cornwallis Street, Calcutta.

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VISVA-BHARATI NEWS

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By Nandalal Bose

Santiniketan and Sriniketan

Gurudeva left for Calcutta on the 12th October and stayed in a garden house at Belghuria up to the 4th November. As advised by Dr. Sir Nilratan Sarkar he took a course of Electric treatment for a chronic malady which had no connection with his recent illness but which had been a cause of trouble to him for some years now. In consideration of his present state of health, the public were kind enough not to trouble him by seeking interviews. Gurudeva had, therefore, plenty of rest and leisure which he needed to recoup his health. Towards the end of his stay some distinguished leaders of the country who came to Calcutta in connection with the A. I. C. C. meetings met Gurudeva and discussed with him the important problems with which the country is at present faced. Mahatmajee in spite of his ill-health called on Gurudeva immediately after his arrival in Calcutta, and after an exchange of warmest greetings—which was a moving sight—discussed with Gurudeva his recent Educational Scheme. Mahatmajee showed keen interest in Visva-Bharati and enquired about the details of its working. Pandit Jawaharlal Nehru had been to see Gurudeva on the previous day and had a long talk with him about the various problems which are receiving the attention of the Congress leaders.

The question of “Bande Mataram” was the cause of an excess of strain on Gurudeva. He had to give much of his time and thought to it to arrive at his considered opinion about the song which he gave out in a statement to the Congress President.

Besides the prominent leaders like Mahatma Gandhi, Pandit Jawaharlal Nehru, Syta. Sarojini Naidu, Acharya Kripalani, many of the Congress ministers called on him to pay their respects.

On the eve of his departure from Calcutta Mahatmajee wanted to take leave of Gurudeva personally, and while getting into the car for coming over to him in spite of the doctor's advice to the contrary, Mahatmajee fainted and suddenly fell ill. On receipt of this news conveyed to him over the phone by Syt. Sarat Chandra Bose Gurudeva drove to his residence forthwith and saw Mahatmajee, and joined in the evening prayer there.

Syt. Subhas Chandra Bose came to Gurudeva towards the end of his stay in Calcutta and had a lengthy discussion with him about the larger political issues before the country. He also related to Gurudeva his recent European experiences.

During these days when political problems were uppermost in the minds of all Gurudeva was not unmindful of the Andaman prisoners. He expressed his satisfaction when he was told that Mahatmajee had taken up the matter. He was also glad to be able to do whatever was possible for him to help forward the cause.

During his leisure hours at Belghuria he occupied himself mainly by his favourite pastime, painting. The works that he had produced there will be exhibited when the Asrama reopens after the Puja Holidays.

Gurudeva returned to the Asrama on

Man and Woman*

Rabindranath Tagore

"You know the kind of river we have in the central parts of India—mostly a parched stretch of sun-burnt sand, with a slender, deliciously cool, crystal stream modestly rippling along one edge. The sight reminds me of our own society. In it we men, inert and feckless, lie heaped about, scattered by every wind that blows, unable to unite in common endeavour, though trodden down by all who've passed over us, the towers of our flighty ambition crumbling away as soon as raised; and by our side are our women, content to flow along their lower level, dispensing the life-giving nectar of their tireless ministrations, with their unremitting labours of love ever directed to the self-same end. On their side is all the beauty and fruitfulness: on ours only the glitter of the desert, the vast emptiness of arid servitude. What say you, Samir?"

Casting a mischievous side-glance at the girls, Samir smilingly replied: "There are two living reasons,—who shall be nameless,—why we cannot afford to indulge in self-depreciation at this meeting. One place in all the world we have, where the merits of the man of Bengal are freely acknowledged and that's his home; there he's not merely master, but divinity. I put it to you, old fellow, what's the earthly good of divulging it to our devotees that their idols are but made of straw and plaster? To whom are we to return the blossoms of their heart offered at our feet? If we don't hold our heads high on the pedestal where we've been put, if we

refuse to shine, unprotesting, in the light of the lamps of their worship, how are they to find satisfaction, where are we to find glory? As little girls they played with their clay dolls, pretending they were alive; as women they play at the worship of their human idols, as if they were divine. Had her doll been broken, the girl would have cried her heart out; will not the woman grieve as piteously if her idol be destroyed? Embellishment isn't needed in order to reverence real manhood,—where that's lacking, the man has to be decked up as a divinity."

"A real man," sneered Deepti, "would have felt ashamed to accept the place due to a divinity,—even if he had to, he'd at least have tried to become worthy of it. But our men shamelessly exploit the idolatry of their womenfolk; what's more, finding the offerings of worship to be now-a-days falling off, they've taken to lecturing women on the shortcomings of their devotion, instead of being better employed attending to their own neglected responsibilities. Their ridicule of the modern emancipated girl only recoils on themselves. What kind of *karma*, I wonder, must the Bengali woman have gathered in her past life, to be reborn amidst such masculine demi-gods!—just see, how divine they look, how divinely they behave!"

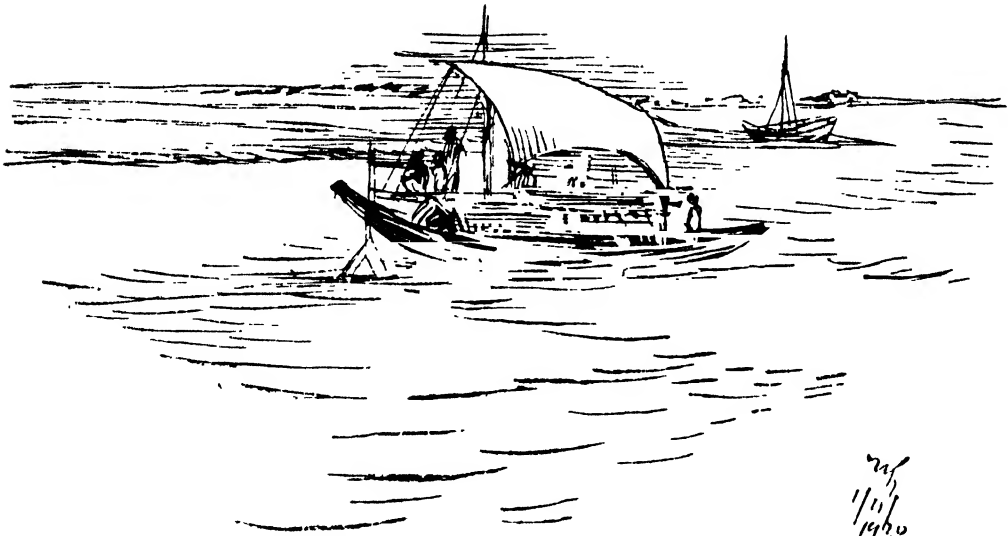
This outburst was not to Srotaswini's taste. "The tone of the discussion," she protested, "is getting sharper, and the song of our praise is losing its charm. If

* An extract from Gurudeva's *A Diary of five Elements*.

we happen to rate our men higher than they deserve, don't they do the same with us? If they're not *devas*, neither are we *devis*. But if we choose to be divinities to each other, why quarrel over it?"

"Blessed, O Devi," said I, "is your message of peace, as timely as it's sweetly given. Our discussion could hardly have been held down within the bounds of truth, under the sting of Deepti's darts. This much I now feel bound to avow: you are *devis* only in our poems, we are *devas* in the temple of your homes. So, while you needs must be content with a few

mantrams, ancient or modern, chanted in your praise, we enjoy all the substantial offerings. It's ludicrous to claim in our country that equal privileges are accorded to your sex. The whole world is open to us, the rest of it left for you,—the feast is ours, the leavings yours. For man the open air, the beauties of nature, the health of travel; for woman, a corner of the home, the side of the sick-bed, at best a peep through the window. It takes but little reflection to reveal the difference between the two kinds of divinities!



22/11/1930
Rajm. S. S.

(Continued from page 34)

the 4th November immediately after the treatment was over. He is now in good health and spirits, and is residing in "Punascha".

...

Dhirendramohan Sen, Adhyaksha of Patha-Bhavana and Siksha-Bhavana left for England on the 2nd October last for making a special study of the scope of vocational and industrial training in general education with particular reference to rural areas. He will visit important centres of England and Denmark to gain first-hand field-experience in the subject. He has been awarded a Research Fellowship by the Dartington Hall Trust Fund, England, for the above purpose.

Pramadaranjan Ghosh will officiate in his place during his absence on study leave for nine months.

...

Acharya Kripalani, the General Secretary of the Indian National Congress who with his wife was staying here as the guest of his cousin, K. R. Kripalani, visited Sriniketan as also two of the neighbouring villages where the institute has organised rural work. Rathindranath Tagore explained to him the working of the institute. In the course of a talk to the workers, Acharya Kripalani expressed his appreciation of their work.

In a statement to the Press, Acharya Kripalani said. "I was really very glad to see that so much good and solid work was being done in the village.

It is a great pity that people in other parts of India know so little of the useful experiments that are being initiated and worked here. I was myself under the impression, formed years ago, that Sriniketan was a small agricultural farm which had little living contact with the realities of village life in India and I am very glad to correct the impression. In the two villages I visited I saw an atmosphere of cheerfulness, hope and activity which I have missed in most other villages of India. I can only attribute this difference to the habit of self-help and co-operation which is being cultivated in the villagers and for which Sriniketan deserves great credit. The condition of the roads, tanks, drainages, reclamation work, improvement of soil and crops and crafts, all go to testify to this credit. The work of the crafts department has a distinctive quality and originality of its own, due no doubt to its association with the great centre of Art at Santiniketan. One thing I missed, and that is spinning. Bengalis are by tradition good spinners and, I hope, by reviving this basic occupation of leisure hours of the Indian villager, Sriniketan will add one more good to the many others it has achieved.

"What, however, impressed me most was the work of the Co-operative Health Societies, an experiment which I believe is of great pioneer value to the rest of India. I am sorry I had not the time to study the scheme in greater detail but what I saw of it convinces me of its great possibilities, and I am sure the Congress Ministries in other parts of India would find the study of this experiment useful in their campaign of rural reconstruction.

I again repeat that it is a great pity that so little is known of the undoubted national value of some of the activities that have been, and are being, developed both at Santiniketan and Sriniketan under the inspiration of the great Poet."

...

Gouridas Mallik, M. Sc., has been appointed adhyapaka in the Siksha Charcha Bhavana at Sriniketan.

...

Fa-Chow, a Chinese Monk, has joined the Cheena-Bhavana as a resident student for studying Pali and Sanskrit. He arrived on the 7th November, 1937, from Ceylon.

...

In an editorial in the Amrita Bazar Patrika of 10th October, 1937, it was rightly remarked—"It is nothing short of a paradox that while the cities and the towns have a glut of doctors resulting necessarily in unemployment, the people in the villages have no alternative but to depend on the tender mercies of the village quacks and as a result are dying in hundreds and thousands for want of up-to-date medical aid."

It is a good sign that the problem of rural health is drawing the attention of the public and such eminent physicians as Dr. B. C. Roy and Dr. K. S. Roy are giving thought to it. In this connection it may interest these medical authorities as well as the public to know what the Visva-Bharati has been doing in trying to solve this problem.

The importance and urgent necessity of providing medical assistance to villagers was forced on the Visva-Bharati workers many years ago when in 1922 the Institute of Rural Reconstruction was

started with a programme of rural uplift in some of the villages in Birbhum. Ever since then various experiments have been carried out to devise a scheme of rural health improvement that would be suitable for the conditions found in Bengal. After a close study of the social and economic conditions of a number of villages a scheme of Health Societies was drawn up and given a trial in two groups of villages. The unexpected success of these efforts was so encouraging that even the Government was tempted to give an extended trial and the Visva-Bharati received a grant in 1936 to organise 5 new Health Centres over and above the two originally promoted by the Institute of Rural Reconstruction. Thus 7 Rural Health Co-operative Societies have been started in different parts of Birbhum and the results so far seem to be very hopeful.

Several years back Rabindranath Tagore had sent two of the Visva-Bharati workers, Kalimohan Ghose and Dr. H. G. Timbres, to study the Rural Health movement in Europe, especially that in Yugo-Slavia. From the beginning he had impressed upon the workers that any scheme to be successful in our country must be very economical—if possible self-supporting—and not dependent on charity. The Visva-Bharati can now congratulate itself that his dream has been realised and the Health Societies established are on the way to carry on without any outside help.

The following facts taken from the records of one of the first societies to be started will give an idea as to what may be possible in a group of villages whose economic condition is below the average in Bengal :—

The Bolpur-Bandhgora society is for-

med with 110 members spread over 4 villages. The total receipts of the society for the year ending Sept. 1937, was Rs. 990-5-0 and the total expenditure was Rs. 802-0-9, leaving an opening balance of Rs. 188-4-3.

This Society

(1) maintains a qualified doctor and a compounder. To a member the doctor's visit at his house costs annas four only.

(2) maintains a dispensary, where members are examined by the doctor free of charge and supplied with medicine at the rate of one anna per phial. Non-members are charged at the market rate.

(3) carries on a constant education in modern ideas of health, treatment and prevention of diseases, sanitation and hygiene by means of lantern lectures, demonstrations, exhibitions etc.

(4) takes effective measures for the prevention of epidemics. Antimalarial operations are carried on regularly every season with the help of "Brati-Balakas" (village scouts).

(5) tries to improve the the health of the villages by such sanitary measures as filling up of 'dobas', making of roads and drains, cutting down of jungles and utilising such waste-lands by laying out fruit and vegetable gardens, providing sources of pure drinking water etc.

(6) has built a house of its own as the Health Centre (partly from donations from outside and gifts in kind from the members) where the progressive health records of every member are kept, which serves as a *baithakkhana* for evening gatherings, provides quarters to the doctor, the compounder and accommodates the dispensary.

Except for the supervision carried on by the staff of the Visva-Bharati the society mentioned above is entirely self-sup-

porting. The expenses are met from the subscription of Rs. 4/- per annum from each member. Membership includes the whole family. Members who are too poor to pay cash contribute by free labour.

The economic condition of the people where Visva-Bharati is carrying on this experiment is far from favourable. If, therefore, this experiment has succeeded in such a poor district, there is every chance of a better success in other districts. We would, therefore, appeal to those interested in the improvement of health in Bengal to study the movement of Health Co-operatives in Birbhum before launching on any big scheme for the whole country. We are convinced that the organisation of Health Co-operatives is the most economical method of rendering medical aid and improving the health of the rural population of the country. Once given a start the work could be carried on by the people themselves.

Alumni News

Ramendranath Sarkar, formerly of Patha-Bhavana and Siksha-Bhavana, died of Meningitis on the 10th October 1937, at Digboi, Assam, where he was working as Physical Instructor for the Assam Oil Company's schools. During his stay with us Ramendra showed remarkable interest in sports and other social activities; and was a popular member of the community. He also worked in Sriniketan as a Brati Balak leader for about a year. We offer our deep sympathies to the bereaved family!

HINDI TRANSLATIONS

OF

Poet Rabindranath Tagore's Works



The copyright of the Bengali works of Rabindranath Tagore and their translations in Hindi belongs to Visva-Bharati and the authorities of the Visva-Bharati have purchased the stock in hand of all Hindi translations of Rabindranath Tagore's works from the Prabasi Office which was authorised by the author to publish Hindi translations. The Hindi works are now being printed and published by the Publishing Department of the Visva-Bharati and will be available at the Visva-Bharati Book-Shop, 210, Cornwallis Street, Calcutta.

The Publishing Department of the Visva-Bharati has also arranged for publication of a series of authorised translations of the Poet's works in Hindi from original Bengali.

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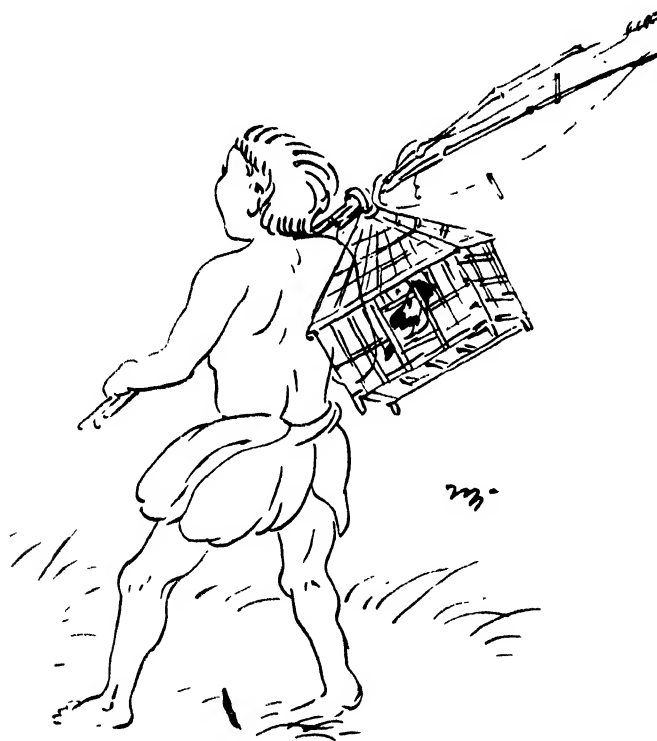
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By Nandalal Bose

Santiniketan and Sriniketan

Gurudeva was in the ashrama almost the whole of November. He had however to go to Calcutta on the 27th for a couple of days to receive another course of electric treatment. On his return from Calcutta he is expected to spend a few days at Sriniketan. He is maintaining his improvement in health.

...

He felt very happy when the news was conveyed to him that the Government of Bengal had issued orders for the release of 1,100 detenus. He gave the following statement to the Press:—

"In welcoming our dear ones back let us not forget to congratulate the Ministers for this generous act of political wisdom. No mere word can express our gratitude to Mahatmaji, whose life-mission has been to open the gates of our political prison house, which is symbolised on a small scale in his efforts for the release of the prisoners, some of whom were wrongly suspected and the rest guilty of acts that had a noble aim though directed through an utterly wrong path.

"The only way our people can truly acknowledge our gratitude is to strive honestly to create that moral atmosphere of non-violence, which is the only true means of attaining our final emancipation. Mahatmaji has given such assurance on our behalf and if we fail to carry it out we shall have betrayed the trust of our greatest benefactor."

...

A number of peasants and labourers who came from different parts of this district to attend the Birbhum District Conference at Bolpur, visited Santiniketan Asrama on the 21st November 1937 and were shown round the various departments of the Visva-Bharati. They also met Gurudeva at his residence and paid their respects to him. Addressing a few words to them Gurudeva said:

"I am very happy to see you. When you go to attend political conferences remember that you are the strength of the nation. Do not merely listen to lectures. You have also much to say and let the leaders listen to your genuine voice and to your words. And when the leaders speak in a language which is not your own, tell them that you do not understand them. Teach them to speak to you in your own simple language. Above all, be fearless."

...

The news of the sudden death of Sir Jagadish Chandra Bose came as a great shock to Gurudeva. He felt his loss not only as that of a great contemporary but as one of his oldest and most valued friends. As he put it:

"Sir Jagadish, one of the very few luminaries who had extended the boundaries of the history of our Motherland beyond its immediate limit, joining it with that of the world history of culture, is dead, leaving his memory as our great

Jagadish Chandra Bose

Rabindranath Tagore

Years ago, when Jagadish Chandra, in his militant exuberance of youthfulness, was contemptuously defying all obstacles to the progress of his endeavour, I came into intimate contact with him, and became infected with his vigorous hopefulness. There was every chance of his frightening me away into a respectful distance, making me aware of the airy nothingness of my own imaginings. But to my relief, I found in him a dreamer, and it seemed to me, what surely was a half-truth, that it was more his magical instinct than the probing of his reason which startled out secrets of nature before sudden flashes of his imagination. In this I felt our mutual affinity but at the same time our difference, for to my mind he appeared to be the poet of the world of facts that waited to be proved by the scientist for their final triumph, whereas my own world of visions had their value not in their absolute probability, but in their significance of delightfulness. All the same, I believe that a part of my nature is logical which not only enjoys making playthings of facts, but seeks pleasure in an analytical view of objective reality. I remember often having been assured by my friend that I only lacked the opportunity of training to be a scientist but not the temperament. Thus in the prime of my youth I was strangely attracted by the personality of this remarkable man and found his mind sensitively

alert in the poetical atmosphere of enjoyment which belonged to me.

At this time he was busy detecting in the behaviour of the non-living some hidden impulses of life. This aroused a keen enthusiasm in me who had ever been familiar with the utterance of the Upanishad which proclaims that whatever there is in this moving world vibrates with life. Afterwards he shifted his enquiries from the field of physics to the biological realm of plants. With the marvellously sensitive instruments which he invented he magnified the inaudible whisperings of vegetable life, which seemed to him somewhat similar in language to the message of our own nerves. My mind was overcome with joy at the idea of the unity of the heart-beats of the universe, and I felt sure that the pulsating light which palpitates in the stars has its electric kinship in the life that throbs in my own veins. I knew that this was not science, but my mind trembled with the hope that the opening message had already been declared, and final evidences were in preparation.

At last when Jagadish Chandra sailed across the sea to place the results of his researches before the questioning scrutiny of the West, my heart expanded with an undoubting expectation of our country's claim to a world-recognition being accepted and at the prospect of a wide

establishment of a wonderful truth which is native to our oriental attitude of mind. With what little lay in my power I helped him in his adventure but, fortunately, since then no more help was needed either in companionship or in other ways from a man like me who was too heavily burdened with his own responsibilities. His fame spread rapidly and material contributions from all sides showered upon his schemes, which centralized at last in the Bose Institute. I fervently hope that the Spirit of Science will find its lasting shrine in this place and the aspiration of the great master will remain a living force in its heart, making it a perpetual memorial worthy of him.

This tribute of mine to the memory of Jagadis will appear inadequately feeble, especially in contrast to the repeated magnification of his name in my writings both in prose and verse at the time when his fame was not luminously apparent above the horizon and when, I am sure, my fellowship and unfaltering faith in his genius did hearten and help him. But my struggling health, which has lately been wrenched back from the grip of death, is incompetent for most of my important tasks and also the singing hope that began its first soaring in immensity has completed its journey in its terminus.

Literacy & Education

Tanayendranath Ghosh

That education is not coextensive with literacy will readily be admitted in these days when we have been hearing so much about education as being the unfoldment of the complete man. It is curious, however, that no scheme of education is thought of except in terms of literacy. To teach how to do some reading and writing, at least in one's vernacular, is supposed to be putting one on the royal road to the educational Mecca. Literacy is calculated by some magic spell to enable one to raise the head high and fling one's eyes knowingly around while feeling the

eminence of a wireless aerial arresting the waves of the lofty air throbbing with the life at all points of the globe. The newspapers, pamphlets, bulletins and manifestos are the trunk lines, through which is catered a rare nectar that hardly ever fails to infuse elation into the tingling veins of our blessed literate. At the giddy height of inter-communication with the choicest spirits of his own as well as other lands he sways in the midst of an eddy of cross-currents, participating in the glory of making or unmaking, of radiating the life that sustains, the rays

that illumine. Our literates are the masters at the polling booths, they are the overwhelming majority in the electorates. They are the government of democratic nations, they are the stuff of which the civilised states are made.

Literacy has all these achievements to its credit. Could we, however, snatch a moment out of the busy hours of our hurrying life, we might perhaps get a peep into the great vault where mighty dynamos are at work, without rest without haste, releasing an amount of energy that well-nigh staggers imagination. The statesman, the general and the scientist; the capitalist, the reformer and the adventurer; the idealist, the visionary and the dreamer, have all combined into an octopus trust, all putting their shoulders to the wheel of the great locomotive—the surging sea of humanity that is labelled the masses. Literacy is the most efficient transmitting medium. It can very well make the people feel like masters in a situation where they are merely subserving alien gods, who carefully hiding themselves in the haze of nationalism, culture or other shibboleths, blow their own notes through the oaten reed of the amiable Demos.

What about literacy then? How should we conceive of education? The malady of the moderns seems to lie in the introduction of the manufacturing scale in the domain of thought as well as action. Likely, it cannot be helped. The two hemispheres have lost much of their spatial dignity; we have wings now and the enormous circumference of the earth is a matter of just a few aeronautic hops. All obstinate questionings apart regarding the staggering expansion of space in

the astral heavens, how does the shrinking of space on earth affect our outlook on life? That geographical barriers have ceased to determine the territorial distribution of mankind on earth is a fact too patent to be blinked at. That nations and races are more than neighbours interested in the affairs of one another at every odd hour of the day is an accomplished fact. Does it serve any purpose in the light of these changing circumstances to consider our educational needs being fulfilled, if by far the largest majority of us are allowed to rest content at that stage of elevated life where just a smattering of unassimilated knowledge, in the name of primary, secondary, or even university education for the matter of that, leaves them so crude and unillumined that they cannot see though the games of vested interests? Education, to be worthy of its high expectations, must evolve within us a self that refuses to be enslaved. A society instinct with education claims an organisation in which the different organs subordinate themselves to no interests other than the *Summum bonum* of the organism itself. Education based on mere literacy is at best a handy tool in the service of a microscopic minority of interested parties. It is time now that education should break with literacy and other camouflages, as and when forged on the anvils of those trusts and syndicates that make for the perpetual exploitation of the multitude in the interest of the few.

If literacy is a good medium it has need to be charged with the best of energies. Not all the aspects of education could ever be compressed and directed along the narrow channel of mere literacy. Education must touch life at all points till

the journey's end. This is where it cannot be treated as a commodity turned out on a manufacturing scale. Each of us is a person and as such life does not present to us the same surface. The reaction of every individual man to his world must be different. Education enables him to adjust himself to his environment in a manner that fulfils all his urges without any way being detrimental to the necessary adjustments of his neighbour. This is easier said than done. The wall that education should enable us to erect between the individual and the society at large has got to be made of a stuff that is a rare compound of elements that are impervious and exclusive as well as accommodating and coordinative. That the earth we live in happens to have been much smaller than it used to be makes it all the more necessary that education should not be relegated to that servile sphere where circumscribed within the limits of mere literacy it may not rest content with only increasing the number of those whose acquaintance with the letters might just enable them to record their votes in favour of this or that candidate when and where called

upon to do so. It is not in being one of the number of such people that the dignity and unfoldment of man really consist. Any large-scale production of such automata in the domain of letters may never bring about peace and good-will on earth. Education has need for literacy but only in so far as it may usher us in the assembly of those persons and minds who have none of their own axes to grind beyond the desire for healthy participation in the society of people,—staid and cheerful, active each in his own sphere and yet capable of radiating an atmosphere of life and joy.

The first question that naturally arises at this stage of the discourse is—how is education to enrich literacy, so that the latter may not fail to lead us on to the “consummation devoutly to be wished”? The next question would be—what are the forces other than literacy that may be brought to bear on education? The discussion of these questions will obviously lead into considerations that deserve a separate treatment, to be taken up, let us hope, on some future occasion.

(Continued from page 42)

inheritance. In him I mourn the loss of one of my oldest friends.”

The ashrama observed the occasion in a special service in the Mandir when Kshitimohan Sen spoke on the inner meaning of Jagadish Chandra's achievements. The Visva-Bharati Sammelani also

organised a condolence meeting. The ashrama was closed on the 26th November as a mark of respect to the memory of the great deceased. Kshitimohan Sen was invited to perform the ceremony of laying the ashes of Jagadish Chandra in the Bose Institute on the 30th November which was his birthday.

Guru Nanak birthday anniversary was celebrated in the ashrama in a special service in the Mandir on the 17th November conducted by Kshitimohan Sen. Gurdyal Mullik sung three of the Guru's *bhajans* on the occasion.

The International Delegation of the New Education Fellowship will arrive here on 31st December, 1937 and stay here for 3 days.

A party of delegates to the All-India Educational Conference which will have its annual session in Calcutta this year, is expected to visit our ashrama on the 30th December.

A party of delegates to the Indian Science Congress will also visit our ashrama on the 6th January, 1938.

The Pous Utsava will come off this year on the 22nd December. Preparations are being made by a committee formed for the purpose.

Pramathanath Sen Gupta, who served the institution for the last four years as adhyapaka of Physics in the Siksha-Bhavana left us early last month to join the Dacca Intermediate College. He was connected with all the activities of the institution, and will, therefore, be very much missed by his colleagues and students.

We wish him success in his new sphere of activity.

Alexander Aronson, who took his Tripos in English from the University of Cambridge, and a doctorate in literature from the University of Toulouse, France, has joined Siksha-Bhavana as adhyapaka of English literature and language.

Satkari Banerji, who took his B. Sc. degree from the University of Calcutta

and the same degree in Physics from the University of London, has joined Siksha-Bhavana as adhyapaka of Physics.

Benoy Gopal Roy, M.A. (First class First of the Dacca University) and a Research scholar of the Indian Institute of Philosophy, Amalner, has joined Siksha-Bhavana as adhyapaka of Philosophy, in place of Dhirendramohan Sen on study leave.

Nandagopal Sen Gupta, B. A., a writer of repute, has been appointed by Gurudeva to help in editing some of his works.

We accord our cordial welcome to all of them.

Krishnaprasanna Mukherjee (of our Economics and Rural Education Departments) has received the following letter of appreciation of the report on his work at PARULDANGA, published in Visva-Bharati Quarterly Vol. 3. Pt. 2., from his old teacher Professor Dr. Carl Brinkmann, senior University Professor of Economics and the Director of the Social Science Institute, Heidelberg:—

"My dear Mukherjee,

I am as much rejoiced as deeply touched and, I may say, shocked by your village study which you have kindly sent me. Would that every European communist (and capitalist likewise, of course) would be able to read through your vivid picture of this old world "in ruins", as you rightly say. I deeply admire the fine spirit both of research and helpfulness with which you conduct these studies. God grant you may be growing a centre of reform in your neighbourhood and beyond. ...

(Sd). Carl Brinkmann"

... 17. 10. 37.

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OF

Poet Rabindranath Tagore's Works



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Number VII



By Nandalal Bose

Santiniketan and Sriniketan

Rabindranath went to Calcutta on the 27th of November last for completing his course of electric treatment and returned to the asrama on the 4th of December. He has somewhat improved in health due to this treatment but the strain of engagements and interviews is telling upon him and everyday it is becoming increasingly manifest that he will have to severely curtail these activities and garner all his strength for his own work.

...

Inspite of the strain involved, he delivered the annual sermon at the Mandir on the Founder's Day on the 22nd of December. But it was thought inadvisable for him to undertake any other responsibilities during the festival and in all other functions, C. F. Andrews, who had arrived only a few days before, officiated in his place. Mr. Andrews is now busy with his biography of Jesus Christ and will stay on at Santiniketan for some weeks before returning to England.

...

At the invitation of Mahatma Gandhi, Nandalal Bose, Director of the Kala-Bhavana, left towards the middle of December for Haripura to take charge of the construction and decoration of the Congress pandal and the Art Exhibition to be held in connection with the next session of the Indian National Congress. Three senior students of the Kala-Bhavana

have also gone with him to help him in the work. They will return in the last week of February. It may be mentioned in this connection that he was entrusted with similar work in the last two sessions of the Congress too.

...

On the last day of the year, we had the pleasure of receiving in our midst the New Education Fellowship Delegation from Europe led by Rektor Zilliacus and a party of delegates to the All-India Education Conference which had just concluded its annual sessions in Calcutta. Kalimohon Ghose of Sriniketan presided over the Adult Education Section of the Conference and K. P. Mukherji and Tarak Chandra Dhar of the Siksha-Shastra joined as delegates from the Visva-Bharati. A number of exhibits were sent from Sriniketan to the exhibition held in connection with the Conference.

...

Dr. J. D. S. Paul has joined the College Department as Lecturer in Economics, in the place of Rajendranath Banerjee who had been officiating in the post since July last. Dr. Paul is an M. A. of Yale and Ph. D. of London and had worked for some time as Lecturer in Economics at the Madras University.

...

Kedareswar Guha who had once been at Sriniketan in charge of the Poultry

Message to the New Education Fellowship Conference at Calcutta

Rabindranath Tagore

Though my frail health deprives me of the privilege of being present in the midst of this gathering, I have great pleasure in welcoming you all on this occasion, which is distinguished by the presence of our guests from overseas. I am particularly happy to note the international character of this conference, for, though each country may have its particular problems claiming particular solutions, true education, like all great arts, must have its basis in principles that condition human development everywhere. It may be my bias as an artist, but education seems to me essentially an art whose problem we solve not by discussing systems but by discovering creative sources of inspiration. When this source is a human one it dwells in a teacher who is ever a student and therefore through whom a perennial intellectual eagerness acts as a dynamic force spreading in its surroundings a disinterested impulse for knowledge. Those who have garnered for good their stock-in-trade as school masters and shut their minds against the growing harvest of truth can only reproduce their lessons as gramophone records, repeating with dull accuracy stale passages from secondhand stores. They burden the mind but seldom nourish it. Teachers should be ideal comrades of those whom they teach and through the course of teaching, their

own minds should be stirred in sympathy with the stirrings of the young minds. The joy of imbibing lessons oneself ought to find its true expression in infusing it in others. When we see such a living enthusiasm lacking in those who act as guides to their pupils, who are ready to raise to them ruling rods from a distance but not offer them the helping hand by their side, as too often is the case, they should be reminded that they have chosen a wrong vocation and should for the sake of humanity change it without delay for that of a jail warden. A genuine sympathy and respect for the students creates an atmosphere of freedom in the classes which is indispensable to the commerce of culture which is named education.

Another stream of inspiration ever flowing towards us comes from the heart of mother nature when she is generous in her gift of light and sky, in the colourful pageantry of her seasons. I can never forget the misery which I suffered as a boy when I was daily deprived of human sympathy within the school walls and nature's ministration of beauty around them. Young minds gradually forget their need of these vitamins of life and are taught to rely upon some substitute fare of lessons considered to be principal elements in the muscle building of the intellect. I believe that it is imperatively necessary that all

important educational institutions should be founded in those places where nature reveals her eternal majesty of beauty and grandeur according to which our places of pilgrimage have generally been chosen in India. Consecration of our life waits to be received from nature's own hand and it should accompany our training of heart, mind and imagination, a training which is not only for the production of timber of a high market value, if mind could be compared to a tree, but for exhibiting the wealth of its flowers which contributes to the joy of creation, often without our noticing it.

Another necessary factor of education is the environment of national mind. But unfortunately we have not had the opportunity of cultivating it in India for over a century and such a privation can never be compensated for by the establishment of law and order, which our government has so often boasted of, and which is merely an imposition from outside, superficial in its genuineness. In the olden days in India there was a uniformity of culture, having its guardians and centres of distribution in different places which may be called university towns. Like as in the organ of the heart, the life blood of the common culture was generated and kept pure in these places where great scholars gathered and owned their sacred responsibility to the society to offer their learning freely to those who came to claim it. Today our few universities are like oases in the heart of a vast desert of illiteracy, whose gifts are for a few, producing a language and mental diet that remain foreign to the multitude. Such a meagre education, product of very narrow reservation plots, often has reaction-

ary symptoms upon the nature of those who are classed as the educated, the strong gravitational pull of their surroundings violently dragging them back into the dark cell of medieval unreason. Such an education can never attain its depth of reality and when our foreign critics laugh at some imperfect manifestation of our minds, very often turning it into a propaganda for humiliating us before the world, they seem to be blissfully ignorant of their own responsibility for such a tragically stupid result.

Nor may we underrate the great influence exercised on the child's mind by the values that prevail in the society in which he is born and brought up. If these values be perverted, no sort or amount of formal education can save the child from their destructive effect. For these values affect the mind as subtly and surely as the physical climate on the body. Good education of children is not possible unless good ideals govern the society. Methods of education may be modern and scientific but they will only chain and debase the mind more effectively if the purposes they serve are ignoble. Educationists therefore must remain more or less helpless in an age where collective greed is glorified as patriotism and inhuman butchery is made the measure of heroism.

I have taken the liberty of drawing your attention to the universal principles that must govern the value of education as an art and determine its success for good or ill. As regards the particular problems that relate to this country I leave them for your mature deliberations, which I shall read with great pleasure. My own ideas regarding these problem I have emphasised so often before my countrymen that

I am reluctant to reiterate what have come to be regarded as mere platitudes. And platitudes indeed all ideas tend to become unless worked out in some living form. I am therefore glad that some of you will be coming after the conference to our asrama at Santiniketan where I may be able to show you how I have struggled for the last thirty years to create for our children an appropriate atmosphere, giving it the principal place in our programme of teaching. For atmosphere there must be for developing the sensitiveness of soul, for affording mind its true freedom of sympathy.

Now that Mahatma Gandhi has taken up the cause of mass education in earnest we may be sure of great results in the near future. Already great interest has been roused in the country and controversy provoked over the question whether education can be made selfsupporting. Before you too are likewise provoked to violent agreement or disagreement with the proposal I would remind you that Gandhiji's genius is essentially practical, which means that his practice is immeasurably superior to his theory. As the scheme stands on paper, it seems to assume that material utility, rather than develop-

ment of personality, is the end of education, that while education in the true sense of the word may be still available for a chosen few who can afford to pay for it, the utmost that the masses can have is to be trained to view the world they live in the perspective of the particular craft they are to employ for their livelihood. It is true that as things are even that is much more than what the masses are actually getting but it is nevertheless unfortunate that even in our ideal scheme, education should be doled out in insufficient rations to the poor, while the feast remains reserved for the rich. I cannot congratulate a society or a nation that calmly excludes play from the curriculum of the majority of its children's education and gives in its stead a vested interest to the teachers in the market value of the pupils' labour. But these defects seem such only on paper, for no man loves the children of the poor more than the Mahatma, and we may be sure that when the scheme is actually worked out by him we shall discover in it only one more testimony to the genius of this practical sage whose deeds surpass his words.



(Continued from page 50)

section comes back to us as Superintendent of Agriculture, in the post left vacant by Santipriya Bose. Sjt. Guha has varied experience in agriculture both in India and abroad,—he was educated at the Ohio University in U. S.A., in which country he had spent a number of years.

...

December is the month of Congresses, Conferences and Jubilee Celebrations in our country. We had been invited to send delegates to numerous such functions during the last few weeks, but owing to paucity of funds and the difficulty of sparing people from their work, we could send delegates only to a few of these events. Manilal Patel joined the Oriental Conference at Trivandrum where he read two papers. Anil K. Chanda represented the Visva-Bharati at the Golden Jubilee Celebrations of the Allahabad University and Gurdial Mallik at the Centenary Celebrations of the Bhagalpur T.N.J. High School.

Kshitimohon Sen presided over the Greater Bengal Section of the Pravasi Banga-Sahitya Sammelan at Patna.

...

The following five members have been returned to the Visva-Bharati Samsad (Governing Body) by the General Constituency :-

Surendranath Tagore, Kshitimohon Sen, Kalidas Nag, Jitendra Mohon Sen and Sudhakanta Ray Chaudhuri.

Pramadaranjan Ghose and Surendranath Kar have been returned to the Samsad from the Santiniketan Samiti and Kalimohon Ghose from the Sriniketan Samiti.

Alumni News.

The Annual General Meeting of the Asramika Sangha took place at the Amra-Kunja on the 23rd of December under the presidency of Sjt. C. F. Andrews. There was a large attendance of old students and teachers. Mr. Andrews spoke, as follows :—

“When Mahatma Gandhi came to learn that I should be shortly leaving for Santiniketan he wanted me to convey his love to you all, and with his love comes his blessings. His health has been a cause of anxiety to us for a long time. We hope and pray that the rest that he is taking now in the mild climate of Juhu will give him back to us restored in health and strength.

“There will be no end of telling stories if I once start recalling the early days when Santiniketan and Sriniketan were small in area though naturally full of the promise of their great future. Nevertheless I cannot help recounting a few touching episodes; and the first name that comes to my mind is that of our dear friend Willie Pearson. As far back as 1913 we lived in one house together close by this spot where we are now seated, and if these old mango trees and the long row of tall Sal trees could tell their own tale they would bear testimony of those wonderful days. After his sad death by railway accident in Italy, we constructed a road called Pearson Road which leads to the Santal village. On the Pearson Anniversary I pointed out that just as this road led to the Santal village so Pearson was always reminding us of our duty towards the poor and humble folk around

us. One of the little boys of the Asrama came to me and said "I have a better story than that" ; when I asked him with a smile what it was, he answered "Don't you see that the Pearson Road leads from the East to the West and also from the West to the East ? That is what Pearson used to do".

"This was wonderfully true for that is what Willie Pearson was always doing. He tried to bring the whole world to a better love and understanding. Another name that occurs to me is that of Santosh Chandra Mazumdar who did pioneer work to help in starting the rural reconstruction work of the Visva-Bharati in Sriniketan, which is working out some of the most intimate ideals of our Gurudeva among the villages. In those days Surul was full of malaria, but he went fearlessly to live among the poorest, lowliest and the lost".

Mr. Andrews then referred to the close personal memory of his own serious illness of Cholera in 1915 when his Mahomedan servant and cook rendered him services instinct with the spirit of devotion and sacrifice. "When I think" he said, "of the question of Hindu Muslim Unity, I always remember that I owe my life to Jahuri, my dear mussalman cook who nursed me during the first night of agony. It was vacation time, and I was all alone because every one had gone away. I remember also how Gurudeva himself came the very next day from Calcutta and the sight of his dear face brought me back to life. This year when I was lying ill in hospital in Simla, and

when Gurudeva was far more seriously sick here, I remembered those days and yearned to come to his bedside and render whatever service might be possible and now, this time, I come back to this old dear ashrama with new life and new determination. Santiniketan has a message not only for Bengal or India, but for the whole world. During my travels all over the world, I have everywhere found how that one slender book of Gurudeva's, "Gitanjali", has contributed more to a sincere desire for peace and goodwill among mankind than anything else. My one ceaseless prayer to God is that He should grant me the strength to go on dedicating my life to this work of love for all mankind which Gurudeva has built up."

Mr. Andrews concluded by suggesting that a complete record of the students and teachers who had lived in Santiniketan should be carefully kept. Such a record would bear evidence of the creative work and spiritual genius of Gurudeva Rabindranath Tagore.

The outgoing Secretary, (Pulin Behari Sen) then presented the annual report which was formally accepted by the members. Sujit Kumar Mukherjee (Cheena-Bhavan, Santiniketan) was elected Secretary for the next year.

A special committee consisting of Rathindranath Tagore, Gourgopal Ghose, Anil Kumar Chanda with Pulin Behari Sen as convenor was formed to collect materials and publish a volume of the Alumni Register.

...

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The Taj Mahal

By Satish Chandra Roy.

(*A Translation*)

(Twenty five years ago, Willie Pearson gave me one day a translation he had made of Satish Chandra Roy's poem on the Taj Mahal, and I tried to capture the spirit of it in English blank verse. It was published, I think, in the 'Nation'; but I have revised it since then until it has taken the form given below. Satish was one of the earliest and most brilliant teachers of our Asram. C. F. Andrews.)

No! This is not a tomb of marble,—never, never!
My heart cries out it is a dome of heavenly flowers:
Snow-white flowers have blossomed on a tree of Paradise,
A massy heap of them has thus upreared its beauty.
—This is not a tomb of marble,—never, never!

A heap of flowers—they fell to earth from heaven .
And now gleam white on the blue breast of Jumna.
By a touch from falling flowers Mumtaz has died:
Their breath has quenched the light of her dear life,
—And flowers from heaven have fallen where she lies in death.

What time the white-robed Rishi crossed the moonlit sky
Mumtaz, by Shah Jahan's side, heard his rapt music.
She dreamt a dream on that last festival of love,
—While the Rishi's lute was heard in the sky of the full moon.

There came to her listening ear the sound of rippling Jumna,
And she longed that the night should never have its dawn.
From the Rishi's lute fell down, answering her heart's desire,
Death's emblem, a flower wreath, sent to the beloved.
—For her that moonlit night had never a dawn.

On her dear, dead face the dream of happiness
 Blossomed fair and white as the crescent moon :
 Her eyes, seen through a mist of tears, shone brightly :
 She smiled in death, while hearts around were breaking.
 —That dream of happiness still blossomed in her eyes.

Her smile was bright as were the heavenly flowers
 Showered down from Parijat and Mander trees
 By angel hands, ruffling the quiet Jumna :
 Blue Jumna felt the white gleam touch her waters.
 —Her smile was bright as snowy flowers of Paradise.

Did the King bring marble quarried from the hard hills
 To build his Queen a tomb all white and dazdling ?
 I, at least, have seen no tomb of marble.
 Yet many, in the day-glare, see and praise it.
 —But I have never seen a tomb of marble.

Dust rises : overhead the sun glows burning,
 The peasant ploughs rending the stubborn earth,
 Jumna with dried up stream winds slowly on,
 Wearily, yonder, men and women come and go,
 —Through sand wastes Jumna's stream winds slowly on.

But in the day-glare I have never seen it,
 A tomb of quarried marble, hard and glittering.
 Tonight the air is steeped in moonlight sandal-scented
 The half-moon bending low describes a blossomy whiteness
 —Like the Queen's smile—on Jumna's blue breast floating.

That have I seen—that snow-white heap of flowers.
 Beautiful, it is bathed in the sweet laughing waters,
 And in my heart the Rishi's lute is sounding,
 The glory of it all tonight—for aye—is with me.
 —That I have seen, that dome of snow-white flowers.

No! This is not a tomb of marble, never, never!
 My heart cries out, it is a dome of heavenly flowers,
 Snow-white flowers that blossom on the trees of Paradise
 Have shed their beauty to enshrine Mumtaz.

Santiniketan and Sriniketan

We saw the Near Year in with an amiable and distinguished visitor in Lord Lothian in our midst. The New Education Fellowship Delegation was also then staying here and we had a lively discussion on the Wardha Education Scheme in the evening at the Sinha Sadan. It should be mentioned here that our old colleague Sjt. Aryanayakam was the Secretary of the committee which drafted the Report.

Lord Lothian was pleased with his visit and all that he saw here, and left a donation of £50 which has been credited to the Thanks Giving Fund.

...

On the sixth of January a party of sixty Delegates to the Science Congress in Calcutta came here on excursion. Special arrangements were made for their reception and entertainment and there was a musical programme in the evening, in their honour.

This is the tourist season in the country and we are normally quite used to a large number of visitors in December and January but this year the number has been unusually large and the small staff in the Guest House has been hard put to it to arrange for their accommodation and to look after their needs. The Guest House also requires thorough renovation and refurnishing but in the present condition of financial difficulties, it seems hardly likely that we will be able to take up the work in the immediate future.

Prof. Thomas of the Oxford University and Prof. Fisher of the London University visited the Asrama at the invitation of the Founder-President. Prof. Thomas may be expected to come again and stay a few days for a course of lectures.

...

The Karma-Samiti of this year was elected at a meeting of the Samsad held at Santiniketan on the 16th of January. The committee besides ex-offices members consists of the following:—Bhupati Mohon Sen, Sudhir Kumar Lahiri, Krishnaa R. Kripalani, Anil Kumar Chanda, Sudhakanta Roy Chaudhuri, Bhagirathi Kanoria, Surendranath Kar, Pramada Ranjan Ghose, Gour Gopal Ghose and Kishori Mohan Santra. Charu Chandra Bhattacharya, Secretary of the Publishing Department has been co-opted as a member of the committee.

For the current year, the Founder-President has nominated Rai Bahadur Sukumar Chatterji and Bhagirathi Kanoria to the Samsad, Kishorimohon Santra to the Sriniketan Samiti and Anil Kumar Chanda to the Santiniketan Samiti and the Publishing Department.

...

We offer our hearty congratulations to our Artha-Sachiva, (Treasurer) Dr. Debendramohon Sen on his appointment as Director of the Bose Institute, in succession to Late Sir Jagadish Chandra Bose.

Continued on page (63)

Our Educational Work At Sriniketan.

K. P. Mukherjee M.A., Ph.D.

It is a well-known fact that our trouble in India is essentially economic. Our main problem is our *Poverty* and our chief enemies are ignorance and superstition. It is a truism that no effective step can be taken for the amelioration of the hardship and wretchedness of the masses unless they possess instructed minds. Education of the rural population is the crying need of the hour. This the Poet of Santiniketan was able to perceive prophetically years ago when the political Pundits were merely beating about the bush in search of the unobtainable Philosopher's Stone.

Accordingly on the 1st July 1924 an Experimental School for village boys, the Siksha-Satra, was started under the guidance of one of the teachers of Santiniketan (the Late Santosh Chandra Majumder.) It was felt necessary to have a separate school for village boys (whom we expect and encourage to go back and enrich the life of the village) because the students who joined the institution at Santiniketan came from city-dwelling well-to-do families. It was also felt that because these students were paying for their board and tuition, it would not have been possible to make them cook their own food or wash their own clothes which we wanted the Siksha-Satra boys to do for themselves. Moreover they had to pass examinations whereas the Siksha-

Satra boys were never troubled with such mental pre-occupations. For these and other reasons the Siksha-Satra which began its career at Santiniketan was later on removed to Sriniketan.

Our object was not to make the students pass examinations; but to help them to be self-reliant and to be able to live in a better way when they go back to their villages and thereby not only improve their own lots but also inspire in others the feeling of self-reliance and eagerness to work in an organised way.

In the beginning only one hour was devoted to the study of the three R'S. The rest of the time was spent in gardening, excursions, studying nature, collecting wild flowers and medical herbs and learning to do household works with their own hands. No time table was hung on the board, only the teacher kept a watchful eye that no part of the day was mis-spent or idly spent. He was to keep them engaged in some kind of profitable, and creative work.

After working out the scheme for one year and ten months the talented first Superintendent of Siksha-Satra was able to write in his official diary the following:—

“Physical vitality was our first concern. The gain of the boys in height, weight and strength has been very remarkable, now they are better off than most boys of

their age even in Santiniketan.....The boys have made considerable progress in gardening, weaving, and construction, they cut and sew and make their own garments, their own tables and boxes, can cook well, as well as paint, write a neat hand in Bengali, recite poems, know addition, subtraction, multiplication and division, not mechanically but in relation to life situations. They have begun to feel in their own little way that the individual's effort is not purely individual but invariably has social reactions. They are realising the value of mutual *aid* and have acquired the social habits of kindness and brotherliness."

It will be obvious that from the very beginning it had been our endeavour in the Siksha-Satra to give an all-round education to village children with the object of not only enabling them to earn a decent living for themselves but to so train their mental and physical faculties as would enable them to improve the rural life of Bengal when these boys become grown up and responsible members of society. It is our high ambition, *to manufacture in our little Educational Laboratory, village leaders by scores*. We do not claim to have succeeded in realising this objective but we do claim that we have made a good start.

Today there are 20 boys in the Siksha-Satra, 2 Mahommedans, 2 Santals, and the rest Hindus of the poorest class—all sleeping in the same dormitory, and boarding in the common mess. The school has been organised as a miniature community and except cooking (which is ordinarily done by a cook) the boys have to do everything—washing, sweeping, marketing, cleaning utensils, keeping accounts, all

for themselves. There is no servant engaged for them. They elect their own captains and leaders for various activities.

So far we have paid entirely for the boarding, lodging and tuition of these boys. Those who were able to contribute in kind were asked to bring rice from home and the total amount of rice thus received never exceeded one tenth of the total annual consumption. But now some of the senior students have become quite expert weavers and carpenters and we propose paying them daily wages. At the end of the month the whole amount due to a student will be paid to him and he will be asked to pay for his food. This, we hope, would help to emphasise on the student's mind the fact that they are not living on our charity and will also enable us (with the extra money thus received) to admit a larger number of boys in the Siksha-Satra than it had hitherto been possible.

Notwithstanding many rebuffs our progress so far has not been disappointing. The success we have already achieved emboldens us to say that, in the main, the lines on which we have worked have been correct and our activities have yielded pretty satisfactory results. No doubt with greater encouragement and help better results may easily be achieved.

Apart from the Siksha-Satra there are two more educational institutions under the supervision of the Rural Education Department at Sriniketan:—The Siksha-Charcha Bhavan (Training School for Primary School Teachers) and the Sriniketan Girls' School (a Primary School for local village girls).

In the Siksha-Charcha Bhavan there are

at present 20 students* of whom six are Mahommedans. They dine in the same hall, sleep in the same dormitory and sing the same national songs. Their age ranges from 18 to 32. As a special case we have been allowed to extend the training course to 2 years instead of the usual one year's course as we think that as teachers their education would remain incomplete if they do not know something more than what is included in the Guru-Training Course. The extra subjects which they learn here (as students of Visva-Bharati) are Civics, Psychology, Village welfare and in addition they have to learn well one of the following crafts:—Leather work, Weaving, Book-binding or Carpentry, Gardening. Games and Drill are compulsory subjects.

We hope to be able to give them regular instructions also in Music, and History of Indian Art and Philosophy soon. From January next a fresh batch of twenty students will join the Siksha-Charcha Bhavan in the First Year class when the present batch will be promoted to the Second Year. In future we have decided not to take in any student who has not read upto the Matriculation Standard. It has been felt that unless the students in the class have a uniform general standard of preliminary education it is difficult to make any systematic progress especially in the more advanced studies like Civics & Psychology.

The Sriniketan Girls' School is just a primary school which we want to present

to the other schools of similar class as their model. We regret that due to continuous changes in the management and staff we have not been able to achieve that success which it had been our ambition to achieve. The new Head Mistress has joined the school recently and we are optimistic that under her able guidance we shall realise our ideals soon.

The school has 39 students on the rolls, (32 girls and 7 boys). Apart from the standard course the students receive instructions in sewing, embroidery, clay-modelling, alpina etc. We hope to introduce music soon.

These are the three institutions which are maintained by us, so to say, at the head quarters, at Sriniketan. But the need of spreading education in our country is so great that we could not rest satisfied by running a few schools at our place. For the proper regeneration of our country we felt that education has to permeate into the lowest stratum of society. The searchlight of knowledge has to be focussed into the darkest dungeons of our countrysides. With this aim in view we started opening schools in the outlying villages of this district—some night schools, some Girls' schools but most of them primary schools for village boys. The running cost of these schools are paid by us and in some cases a part of the cost is also borne either by the District Board or the School Board. There are fifteen such schools now which are aided and supervised by our Rural Education Department.

* Since January 1938 there are now 40 students in the school.

Continued from page (59)

The latest extension in our work at Santiniketan has been the establishment of the Hindi-Bhavana, the foundation stone of which was laid by C. F. Andrews in the presence of a big gathering on 16th January last. Rabindranath was also present and in a few words expressed his joy at the realisation of a great desire of his that Santiniketan should be a living centre of all different languages and cultures in India. The scope and the work of the Bhavana was aptly described by Mr. Andrews, who in his inaugural address said :

"Up to the present, among the living Indian languages, we have only been able to obtain the necessary background for the study of Bengali as a modern subject, and that is chiefly due to the fact that we have its greatest living exponent, our Gurudeva, with us. But today we are going one step further and are founding a permanent home in our midst for the study of Hindi. If we succeed in our aim, the research in medieval religious

literature, with its Hindi basis, which has been so remarkably developed by Prof. Kshiti Mohon Sen, will be extended right up to the modern age. For this Bhavana is intended to be a home, where Hindi literature will be studied in all its branches. Since the word 'Visva-Bharati' implies a world standpoint, we shall seek to do something in this direction, not merely because Hindi is spoken today by many crores of people, but much more because its religious and philosophic literature is unique."

The cost of the Bhavana is being borne by the Charitable Trust created by late Rai Bahadur Bisseshur Halsuiwa.

...

Alumni News

Prafulla Ranjan Sen-Gupta, Chief Auditor of the Co-operative Societies in Behar has been elected a member of the Samsad as the representative of the Alumni Association for the year 1938.



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OF

Poet Rabindranath Tagore's Works



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== VISVA-BHARATI NEWS ==

Volume VI

MARCH 1938

Number IX



Fishing in East Bengal

By Sailesh Dev Barman.

Santiniketan and Sriniketan

The fifteenth anniversary of the Institute of Rural Reconstruction, at Sriniketan, was celebrated on the 6th of February last. In the unavoidable absence of the Founder-President, C F. Andrews presided over the function which was attended by hundreds of people from the neighbouring villages. For that day and the two following days Sriniketan had become a centre of attraction in the district, thus proving unmistakably that the Institute is playing an important part in the life of the villages round about. The annual Brati-Balaka Rally also took place at the same time and was presided over by Hon'ble Mr. Satyendranath Mitter, President of the Bengal Legislative Council.

...

His Excellency the Governor of Bengal and the Lady Brabourne paid a visit to Santiniketan on the afternoon of February 16, when they were shown over the various departments, by the Karma-Sachiva, Rathindranath Tagore, and C. F. Andrews. Later on, they met the Founder-President at Uttarayana and had tea with him. His Excellency evinced great interest in all that he saw and promised to come here once again to know personally more about our village uplift work.

...

The Osmania University at Hyderabad will confer its Honorary D Litt. degree on Rabindranath at its Annual Convocation, to be held on March 1.

...

We announce with regret the resignation of Dr. K P. Mukherjee, who had been working as Superintendent of Education, at Sriniketan, for some time past. Previous to his appointment at Sriniketan he had also worked as an Adhyapaka in the Siksha-Bhavana, at Santiniketan.

Dr. D M. Sen on his return from Europe, where he is now on study leave, will take charge of the educational work at Sriniketan. We are expecting his return towards the middle of April

...

Dr. Harbant Singh, Ph. D. (Edin.), has been temporarily appointed at Sriniketan to investigate into the possibilities of horticultural industry in the district. He will also advise on the improvements that may be effected in our agricultural and dairy departments.

...

We are glad to learn that Rai Bahadur Sukumar Chatterji, Inspector-General of Registration, Bengal, after his impending retirement from Government service, will join the Visva-Bharati as a worker at Sriniketan. He has been taking a keen interest in the Visva-Bharati in general, and in our rural work in particular, ever since he was an Executive Officer in this district at Suri. His ripe wisdom and administrative experience will be an asset of considerable value to us. We offer him our warm welcome.

...

(Continued on page 70)

The Art of Gaganendranath Tagore

Stella Kramrisch

Some of the subtlest pictures painted in India within the last century, are the work of Gaganendranath Tagore. He is no more and the fulfilment of his work stands out, now that his life is completed.

He did not belong to any School. Traditional painting was still being practised in the villages of Bengal, when he began to seek a basis on which to build his art. But the practice had worn thin in its means, although not in its contents. The contents, however, which were still vital to the humble village craftsmen, in the shape laid down by them so thinly, had lost their meaning for his sensibility to form. He lived at a moment when contacts with East and West had become acute in Calcutta. The former left untouched, though the latter did slacken, the traditional art of the village craftsmen. Their passive acquiescence, however, was of a different order from the problems which these contacts had aroused in the minds of the painters in Calcutta. The roots of traditional art had sent but superficial runners under the cosmopolitan life of Calcutta. Town and village, actuality and timelessness side by side; the urgency and pressure of actuality exacted from the artist in Calcutta that he should make clear his position. The town had removed him from the protecting tradition of his country and his skill was no longer competent to form it. He had to find a new basis on which to take

his stand. Gaganendranath Tagore did not clutch at Western form, did not yield to the art of the Far East and did not lean on the past of his own country. He was neither an imitator nor an eclectic and he had no programme.

To his sensibility the gates of the world of art, past and present, were flung open. With seeing eyes he looked around him and entered the wonderland to find out what art meant to him and what he had set out to discover. Side by side there lay for him, ready to be touched by his brush and transmuted, the great Himalaya in the haze of a new morning, Benares steeped into the warm night of devotion, Caitanya's ecstasies, the painting of the Far East, recent Western experiments in abstract art, and many more, all of equal value to him.

He painted in many styles. In this he is not alone in India. Where, perchance, the name of one painter or the other is known in the anonymous reservoir of Indian art, as in the case of 'Mir Hashim', the variety and seeming incompatibility of his several works is bewildering and their only connection lies in their level of attainment, which is adequate to every style, mood or subject. Such an approach is impersonal. It is an equivalent of the assurance which surrender to one unanimous tradition carries with it.

Gaganendranath Tagore, the wizard of modern Indian art, worked in the dis-

guise which the hour of his birth had cast over him. He carried it nobly and it was inevitable for him to display it graciously. Its elegant symbol was the robes he designed for himself and which he wore. These vestments were the visible part of the mantle which he felt had been transmitted to him at the hour when he was born with the sensibility of an artist.

Lightly did his brush lay on the colours, if possible on a golden ground. Whatever fleeting aspect of an external situation was conjured by his memory, got its measure against the golden ground. He was not an impressionist, although Western and Far Eastern idioms were familiar to him and became part of his language. He said things different from either and intangibly poised on the background of his vision. Experiments in the abstract art of Western provenience resulted in illustrations of fairyland where the solidity of cubistic design was made use of and annulled at the same time, by enchanted princesses emerging out of the magical boxes into which the elements of cubism have turned. In this way, an experiment in the painter's technique led Gaganendranath Tagore into the delicately paradoxical garden of his imagination.

Less serious in artistic intention but grown on the same fertile soil are his earlier cartoons of contemporary life in Calcutta, flippantly profound records of a situation from which his mantle kept him at a distance. His discerning intellect was free of, nor could it tolerate, the hybrid and the vague. To this discerning faculty corresponds his clear-cut work in black and white, one of the many techniques in which he excelled. Equally

clear in the manner of spacing and at the same time pure in colour were stage settings which he devised for Rabindranath Tagore's plays. These are only a part aspect of his work, enough in themselves to assure him a lasting place in the history of the Indian stage which he helped to lead back from the aberrations of a colonial 'realism' to the original intention of the Indian drama. In his paintings, too, the colours are clear with a serene profundity.

Gaganendranath Tagore neither belonged to a school nor did he create one. His comprehensive world of art is also an exclusive one. Saturated with the consciousness of its means and contents, it lays itself out in crystals. They are a concentrated output and have no issue. This is the aspect which his work offers from nearby. A wider view, however, dispenses with the contingencies of the situation around his work and sees it in its attainment. It is Indian, not by literary motif or established symbol. Where these occur in his work, it is by selection and not of necessity. Despite the manifold modes of his work, he was not versatile; he turned nowhere. The many modes to him were themes which lay in front of him, ready to be taken up. He raised them, one by one, and each in its place and made them into instruments to convey his vision. He had his public to whom he conveyed it; the children in his large family mansion, the friends he had in mind when painting and to whom, in every sense, he gave his work. He did not paint for art's sake, nor according to a programme. He did his work in accordance with his vision and to convey its message, a serene profundity.

At a moment when the "town" threatened to deprive the "country" of its master craftsmen, Gaganendranath Tagore built up his work conforming, in changed surroundings, to the ageless tradition of his motherland. Perchance we know his name, he did not care whether he signed his works or not.

How Sriniketan Began

C. F. Andrews

More than a quarter of a century ago, in the year 1912, I was with Rabindranath Tagore in a suburb of Western London, named Ealing, when a transaction was made with Major Sinha of Raipur, the brother of Lord Sinha, in the course of a few moments' conversation, whereby the old house and its surroundings at Surul were purchased. I can well remember at the time how the whole matter was settled between the two friends. The price offered was immediately accepted. It seemed to come like a flash to our Founder, that here, on this very spot, something great was going to happen; and today after a quarter of a century we see how right he was. But so little did I realise there at Ealing that what was likely to prove an important event in the history of Bengal was then taking place.

In the very next year, 1913, when I

first came to Sriniketan, one of the teachers took me over the upland to Surul in order to visit the house where this new venture was to be made and where our new agricultural work was likely to begin. My heart sank within me as I noticed the dilapidated state into which everything had fallen. Indeed, the land all round the great central house had gone back into the jungle. It was clearly a deadly breeding-place for malarial mosquitos.

When the Poet himself came back from Europe I told him how I had marvelled at his act of faith in determining to start work under such exceptionally adverse conditions. Indeed, I also openly expressed to him my own misgivings; but he simply brushed them aside and remained quite resolute about the future. Indeed, he seemed already to have foreseen in his wide vision what was going to happen.

(Continued from page 66)

There were pleasant informal ceremonies, both at Santiniketan and Sriniketan, on the 12th of February last on the happy occasion of the 68th anniversary of the birthday of C. F. Andrews. It was after many years that we had the pleasure of having him in our midst on this

day. His youthful vitality has successfully kept at bay the ravages of age and for the sake of suffering humanity we hope and pray he will be spared to us for many years to come.

We are happy to learn that he has been invited to deliver the Convocation Address of the Calcutta University on the 5th of March.

The Visva-Bharati Quarterly

Vol. III, Part IV, February—April, 1938 (New Series)

THE current Number begins with *A Fantasia on Poetry* by Rabindranath Tagore. It is a playful discussion on the *raison d'être* of Poetry, which gives the author ample scope for satire. Here is something about so-called poetic prose : "Even within the bounds of rhyme and rhythm," says one character, "poetry isn't always welcome, much less so when it's allowed to run over and spoil ordinary prose. Milk mixed with a little water may be tolerated, but a dash of milk in a bowl of water unfits it for drinking." Discussing the delicate bond of sympathy that should exist between a poet and his audience, the author quotes the ancient poets' lament : "What am I to make of a country where glass and diamond fetch the same price ?" and goes on to relish their prayer to Brahma : "For my sins, O four-faced god, punish me as you will, but spare me the fate of having to submit delicate things of beauty to the obtuse."

Tagore's beautiful two-act drama, *Chandalika*, is translated here for the first time, with an Introduction by the editor. It is the story of a very sensitive girl, condemned by her birth to a despised caste, who is suddenly awakened to a consciousness of her full rights as a woman by the humanity of Ananda, the famous disciple of the Buddha, who accepts water from her hand and teaches her to judge herself, not by the artificial merits that society attaches to the accidents of birth, but by her capacity for love and service in this world. "If you call the cloud a *chandal*, it does not lose its quality for our earth." This sudden consciousness of her *self* intoxicates the heroine who overreaches her newly discovered claim to life and wishes to possess the very monk who had liberated her. It is a drama of intense psychological interest.

In a playful poem entitled *A Letter*, Rabindranath compares the "expansive epoch of lordly leisure" when poets read out their poems before their audiences, and each poem had its background of occasion and atmosphere, with the present age of the printing machine when poems are densely packed together as in a cage.

"The blue space, the infinity around constellations
through which flocked my verses
is left outside."

Dr. Amiya Chakravarty discusses "The Earlier Phase of Modernist Verse" and has very pertinent remarks to make on the use of *Free Verse* in modern poetry. Of parallel interest is the article by Dr. A. Aronson of Visva-Bharati on "Contemporary French Poetry." Discussing the intellectual content of modern poetry and the poet's lack of harmony with his surroundings, the writer quotes the poignant lines of Jules Supervielle.

"Man wandering astray in the centuries,
Wilst thou never find a contemporary ?..."

Prof. Jablonsky of the University of Warsaw contributes a very learned and illuminating article on 'Social Pluralism in China of Yesterday' wherein he discusses the elements in the Chinese social organisation which have enabled that Nation to survive and to preserve its great culture for more than three thousand years, despite wars and changes in government.

Mr. C. F. Andrews' reminiscences of Borodada (Dwijendranath Tagore, the eminent philosopher and the eldest brother of Rabindranath Tagore) brings back to life one of the most lovable personalities of the last generation. Referring to a previous article on Borodada, published in Vol. II, Part 2, Mahatma Gandhi wrote to the editor, "Never hesitate to draw my attention to special things such for instance as the article on Borodada, which you know I would love to read."

In a very thoughtful article, Prof. Humayun Kabir analyses "the motive force behind all social change", the perpetual friction between the "inertia of social forms" and "the repressed and submerged elements of the social content", and discusses the value and the risks of a "violent revolution".

Other articles of note include a study of the great Bengali novelist, Sarat Chandra Chatterjee, by Nandagopal Sen Gupta, a critical analysis, by Dr. J. D. S. Paul, of the political and economic consequences to India of the tariff policy forced on this country by the British Government, and Mr. C. C. Dutt's comments on *Inside India*, by Halidé Edih, the eminent Turkish lady who visited this country a little more than two years back, besides several poems and reviews of recent books.

The Number contains some beautiful reproductions of paintings and drawings by Rabindranath Tagore and Nandalal Bose.

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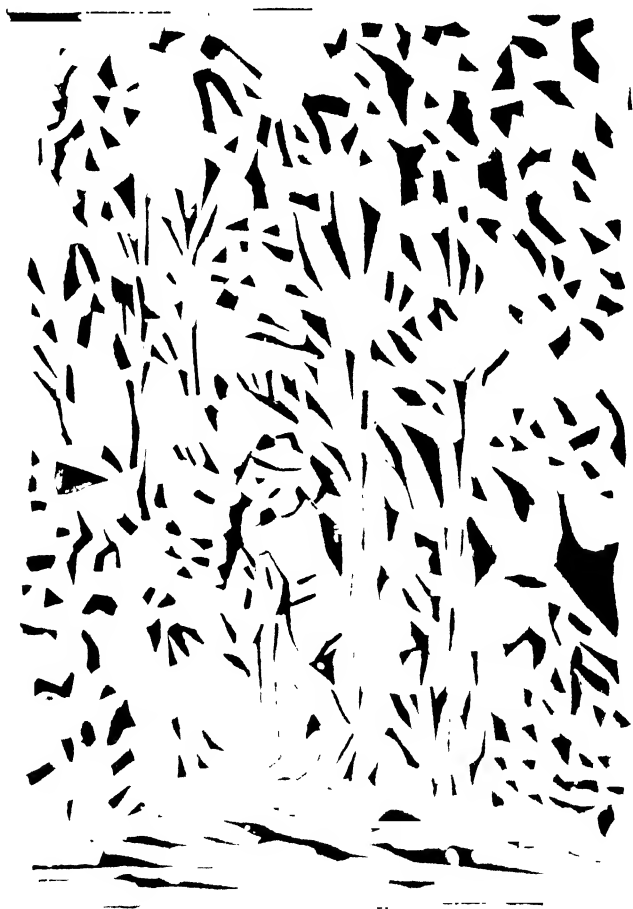
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VISVA-BHARATI NEWS

Volume VI

APRIL, 1938

Number X



Jamuna Devi.

Thought Relics

The vision of life which we see in the world is a vision of joy. The joy is in its ever flowing colour, music and dance. If there were truth in death this spirit of joy would vanish from the heart of existence. The lamp we light in the night has a wick which is small and oil which is very little. But there is no timidity in its tiny flame burning as it is in the heart of an immense darkness; for the truth of the light which sustains it is infinite.

— *Rabindranath Tagore*

. Santiniketan and Sriniketan

The students of the Sangit-Bhavana gave three performances of Rabindranath's new opera, "Chandalika" at the Chaya Theatre in Calcutta on March 18, 19, & 20. The play was very warmly received by the public and the press. A free English translation of the drama has been published in the last issue of the Visva-Bharati Quarterly, single copies of which are available from the office of the Journal at Santiniketan.

...

Rabindranath went to Calcutta in the evening of the 19th March to be present at the last performance of the play. He returned to the Asrama on the 26th. While in Calcutta he paid a visit to Mahatma Gandhi on Tuesday, March 22.

...

C. F. Andrews who had been staying at the Asrama for some time past left for Madras on the 16th of March. It is expected that he will come here again during the winter and make a long stay.

...

We gratefully acknowledge the gift of Rs. 20,000 from the Rajah Bahadur of Awagarh. This is not the first time that we have been benefited by his princely generosity. A permanent fund is being created out of this gift.

...

Kshitish Chandra Banerjee, Sangit-Visarad of the Marris College of Music, Lucknow has been appointed a teacher of Classical Music from the first of March.

The students of the Sangit-Bhavana have gone on tour in East Bengal with the dance-drama Chitrangada. They have already given performances of the play at Khulna, Comilla and Chittagong, and are scheduled to visit Sylhet, Shillong and Mymensingh before they return towards the middle of April. Surendranath Kar and Kalimohan Ghose are in charge of the party.

...

The summer holidays will commence on Thursday, the 28th of April.

...

A Letter

(Rabindranath Tagore)

My English friends have done me the honour of inviting my opinion on what, for want of a better term, is being called the "New Constitution for India". Let me first of all make it clear that an entire misapprehension is widely prevalent in the West which presupposes that the federation, now about to be imposed at the centre, will represent something not very far short of complete autonomy. Japan has been making wide use of that word in China. Let us hope that Englishmen will not be content to follow her example by employing it in India in a similar manner.

For let me ask the simple and obvious question, how can a country have autonomy whose people are for the most part disarmed ; deprived of control over four-fifths of their national purse ; and allowed to have nothing to do with their own external affairs ? I am sure the British would despise themselves if they had to tolerate even any distant analogy of it in their own homes, or some caricature of freedom offered by niggardly benevolence.

But our rulers are likely to protest that they have nothing but pity and love for us, and that they are painfully enduring the extra burden of governing us only to discharge their sacred duty by maintaining law and order. If some of us are impudent enough to refer them to the balance-sheet of their extended rule and point out that it discloses an unbroken continuity of poverty, ignorance, enfeebled life-force, a steady deterioration in the value of our human capital we are likely to

be severely reprimanded. Yet it is not at all difficult for anybody to calculate the amount of positive benefit conferred upon us by our government if he takes care to study the amount of expenditure allotted to education, sanitation and economic improvement compared to the population of India and then examine its parallel in Japan.

I want to tell the British people quite plainly : So long as you hold us in your grip, you can never have either our trust or our friendship. We know that, in your own homes, you have many kindly virtues, and are admirable for your sense of fair play and human justice. Perhaps for that very reason you find it difficult to understand how the same English people out here can betray your best traditions. But then you have to remember that possession of empire always corrupts, and it has corrupted you.

I am sure that the sensitive minds among you are already feeling that you have gained your imperial prestige at too heavy a price ; that the greatness of the end you have achieved is being fast destroyed by the necrosis you have provoked in violating the best part of your nature while achieving it. And I believe you realise that the burden of surfeited empire has dragged you down to that degree of weakness which makes you too timid to be ready adequately to deal with miscreant nations that are defiantly marching against political decency and your own interest and dignity. Those

thoughtful and brave individuals among you, who are eager to disown the precarious prestige of an empire founded upon force, are yet far too few in number and too meagrely resourced to retard effectively the gathering impetus of the blind rush of Power to a self-destructive end.

If you ask my personal opinion I hardly imagine that catastrophe can now be avoided, since the only event in which all the Powers of Europe are engaged in with furious and frenzied zeal seems to be that of paving the path for mutual annihilation. Yet in spite of this I have the hope that misfortune and suffering, if they become inevitable, will not exceed the limits of retribution and bring about a collapse of the entire European civilization ; for there is much in that civilization that is noble and worthy of being cherished. But Fate itself works in blind fits and starts ; and one never knows where the nemesis will lead, if we keep on provoking it.

Our own fate in India is still linked up with yours, and though the downfall of your imperial structure may mean a release of our people from its helpless

dependence, there are great aspirations and hopes which we share in common with many noble spirits in your own land and long to see fulfilled. They and we stand united against the deadening and unreasoning elements among your own people as well as amongst ours. It is not that the Indian people stand sworn to enmity against the British people, but that awakened India in common with awakened Britain is opposed to those blind and sinister powers which are traitors to both.

As regards the New Constitution, it is really not worth troubling about as it stands. It was made by politicians and bureaucrats, who, even as it was being framed, were sending some of our best men and women to prison, mainly without trial. It therefore embodies all their narrow caution and miserly mistrust.

No ! It is not through such an artificial structure that any final good can come to us. The future lies in our learning to ally ourselves with those humane forces in the world, wherever found, which are seeking to end altogether the exploitation of man by man, and of nation by nation.

Santiniketan, February, 1938.



“Chandalika”

(“Statesman”, Calcutta, March 19, 1938.)

The students of Santiniketan gave a performance of *Chandalika* at the Chaya Theatre last night, in the presence of Mr. Subhash Chandra Bose, the Congress President.

The entertainment was executed in a dance drama, which was of special interest in that it was a revival of the oldest form of Indian play acting. Dr. Rabindranath Tagore has for the last few years been presenting these on the stage. The dialogue had been converted into song, and took the form of background music, to which the actors gave expression by means of the dance. The full orchestra with the singers remained on the stage throughout the entire performance.

The costumes and the production in general were extremely artistic; the hand of the master (though he was unable to be present) could be traced throughout, for Dr. Tagore had been responsible for all the dramatic arrangements.

The theme was particularly suitable to the present time, as it dealt with the Harijan question, and had its origin in the old Buddhist period. Originally it had been

in the form of a drama, which Dr. Tagore set to music for the occasion.

The story centres round an “untouchable” girl, who realises the curse of her birth through the scorn of the people around her. Eventually, Ananda, one of Buddha’s disciples, who is passing by, drinks water out of her hand, saying that she is just as human as he is. This traveller changes her whole outlook and she longs for his constant companionship. By means of spells, cast by her mother, she is able to achieve her objective, but despises herself for having dragged him down to earth from the heights of his asceticism. She finally finds peace and happiness by dedicating herself to Buddha through Ananda.

The expressive dancing of Prakriti, the “untouchable” girl, and her mother easily conveyed the sense of the drama, while their proficiency in the art was unquestioned. This also applied to the ascetic Ananda, whose revelations of his mental struggles was illuminating to the extreme. The chorus of boys and girls was also in keeping with the standard of the principals.

Alumni News

Selina Wickremaratne who has just completed her course of studies at the Kala-Bhavana has been appointed Teacher of Fine Arts at the Public School in Simla which has been started recently under the direction of Sir Gokul Chand Narang.

A World Tourist On Santiniketan

(H. Van Straaten)

Santiniketan is not an easy place to draw a picture of in a few lines. The activities going on there are so manifold and are ranging from elementary classes up to university instruction—from the deepest philosophical and religious learning to the practical activity of farming and weaving—even including all varieties of fine arts up to fresco painting and big size sculpture.

But I think, that this great attempt at reconstruction of ancient Indian Culture combined with modern science should not be judged so much by the variety of activities going on, as much as by the variety of men and women attracted by the genius and high standard of humanity of its great leader.

One cannot fail to feel a most happy spirit, present amongst those working at Santiniketan, both teachers and pupils.—It is that spirit which makes them entirely do away with class, creed, and race differences, and sets them struggle together along the difficult path to reborn, united Indian Culture.

Not stopping there, the ideals are even aiming higher, and I do hope the China-

Indian Institution, only recently established in its new buildings, may do much valuable work to unite, what possibly are the two most important centres of culture in Asia.

Far too short has been my acquaintance with Santiniketan to honour each of its gallant workers and teachers by name and achievement. But allow me, just to mention—as I am an ardent amateur in his line—the glorious work of Mr. Nanda Lal Bose. I had been acquainted with his work in Europe from reproductions and was glad to see some of the originals here. But still more was I impressed by the splendid teaching qualities by means of which he succeeds in transferring to his pupils that keen sense of beauty, together with an exquisite technique, which makes me very hopeful as to modern Indian art of the growing generation.

I am leaving your country with my heart full of good wishes for this Institution, which is contributing so many valuable items to the revival of India and deserves the most vivid interest of the entire Indian Nation.



India and China

(Tan Yun-Shan)

India! O India!!

Remember thy ancient friend, thy brother-nation, across the Himalayas,
claiming same age, same spirit, same life of piety.

Never yet was seen or heard on this globe
such incomparable bond of fellowship,
unbroken through the milleniums.

Ye met, not as rivals on the battlefield,
each claiming the monopoly of tyranny on this earth,
but as noble friends, rejoicing in the exchange of valued gifts.
To thee my love, my greetings!

India! O India!!

Full of chaos still is the world, where men grope blindly in dark terror.
Thine be the right and of thy suffering friend, across the Himalayas,
to show them light and lead them along the way of righteousness.
Thine the difficult duty and of thy friend,
to pilot them through the sea of storm and horror,
to the shores of peace and piety.
Awake then thou, arise and be prepared,
to march along, side by side, hand in hand,
hearkening to the stern voice of truth,
and shoulder the burden of a mad, riotous world.
My love to thee, to thee my gratitude.

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OF

Poet Rabindranath Tagore's Works



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== VISVA-BHARATI NEWS ==

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MAY, 1938

Number XI

This ugly mockery of all that is noble in man's aspiration has spread its demoniacal sneer from shore to shore. Must I take my leave of this world in the evening of my days with this apparition before me of the spirit of frightfulness flourishing its torch of conflagration?

Santiniketan,
April, 1938.

Rabindranath Tagore

Santiniketan & Sriniketan

The 14th of April, being the Bengali New Year, was as usual observed as a holiday in the asrama and as usual appropriately celebrated. In the course of a special service in the Mandir early in the morning, the Poet spoke feelingly of what he regarded as man's true mission on earth, which was to fulfil his spiritual possibilities. "The advent of the New Year," he went on, "is celebrated to renew our determination for a higher realisation of life by divesting *Karma* of the vestiges of a mechanical bondage. Man should not grieve over the passing away of life's impermanences which only make way for the release of the sources of a greater life and strength."

Referring to his recent illness, he said that he had emerged from it with a more vigorous faith in life. "As in Nature, so in the history of human progress, death and decay are ever a prelude to a fresh lease of life's forces. Let the New Year be welcomed in such a spirit."

As the Poet was not expected to remain at Santiniketan up to the 8th of May, on which date falls his 77th birthday, the asramites had decided to celebrate his birthday on the day of the Bengali New Year. Accordingly in the morning, immediately the service in the Mandir was over, every one gathered under the Mango Grove. Songs were sung and appropriate Vedic mantras recited, expressing thanks-giving for the Poet's recovery from the recent illness, after which the inmates of Santi-

niketan and Sriniketan offered to the Poet their gifts, consisting mostly of paintings and handicrafts executed by them. Prof. Tan Yun-Shan, along with his Chinese scholars, also added to the grace of the occasion by offering to the Poet his felicitations on behalf of their great country as well as gifts of Chinese silk and tea.

On the 28th of April the Institution closed for the summer vacation. It will re-open on the 1st of July. This year there has been a larger exodus of the inmates than is usual, with the result that in the evenings after dusk the asrama wears the appearance of a real Forest Retreat for meditation. The Poet, with Rathindranath Tagore, Protima Devi and Anil Kumar Chanda, had already left for Kalimpong where they are expected to stay for the summer. Nandalal Bose also left with family for Tagda.

It was with feelings of deep and genuine sorrow that we parted from Prof. Tan Yun-Shan, who sailed for China. We are glad, however, to be assured that he hopes to return to Santiniketan with his family next year. We are grateful to him and through him to our friends of the Sino-Indian Society for their valuable co-operation. We hope the coming year will see this great people emerge victorious in their life-and-death struggle with the Japanese invaders.

(Continued on page 86).

An Aspect of the Basic Education Scheme.*

By T. N. Ghose.

The case for the 'Basic Education' scheme, as outlined by the Zakir Hussain Committee and announced in the Harijan (Dec. 11, 1937), has quite naturally raised so many issues that it is impossible to go into all the details within the compass of an article in a bulletin. The aim of the present article is, therefore, just to bring out certain implications of the Scheme, which have appeared to the writer to be of vital importance. The considerations are likely to be lightly brushed aside as premature, far too dreamy and too conscience-ridden to be of any practical value. As the scheme happens, however, to have gained all its importance on account of its having been launched forth at the instance of Mahatma Gandhi, the bar of conscience may not altogether be relegated to the underground cells of a curio-dealer. The subject of education, moreover, is gradually gaining such importance and once any scheme is adopted it is fraught with such far-reaching consequences that one cannot resist the temptation of speaking out.

The existing system of education is, indeed, condemned. The analysis of the situation, in the opinion of the Committee, discovers that the existing system "has failed to meet the most urgent and pressing needs of national life." The proposed scheme is calculated to help in bringing into existence the new co-operative social order "to replace the

present competitive and inhuman regime based on exploitation and violent force." It must differ radically from schemes of education adopted in the West. "Our children will therefore need to be taught the superiority of non-violence over violence."

Let us now consider these basic principles, as they have been called. "The most urgent and pressing needs of national life"—what exactly *are* they? Interpretations have been very varied. There is one school of thinkers who hold that the barriers separating the several nations are daily being pulled down and the day is not far off when the various ways of reacting on life and its experiences will lose their national colour. Thrown pell-mell into a great international melting pot, there will be such a blend of races, cultures, customs, creeds and other distinguishing marks of national aloofness that national life as we understand it today will merge indissolubly into an international life. There is another school which believes that such homogeneity may be very pleasing to the imagination; but the process of such a development involves the eradicating of numberless traditional growths centred round the emotions of man and as such cannot fail to cause severe pangs. The idea of federation is the golden mean between exclusive nationalism and depersonalising internationalism.

* The views expressed in signed articles are the writer's own and not necessarily Visva Bharati's.—*Ed.*

It is not our purpose here to adjudge the merits or drawbacks of any of these schools of thought; nonetheless it is important that we should have a clear notion of what national life we are going to build up. Are we thinking of educating our children in such a manner that when they grow up they will consider themselves as citizens of the world or are we going to make of them citizens of India, breathing Indian welfare, Indian culture, etc. ? The case of education advanced by the Committee is: The existing system does not help in bringing into existence the new co-operative social order. The aim of co-operation, as far as it can be gathered from the Report, appears to be to make of educated people citizens increasingly democratic in the social, political, economic and cultural life of the country. In other words, it is being felt that people who have been passed through the present system of education do not know how to unite and co-operate in the interests of their community and nation. Those who believe in the growth of an international life will naturally encourage the fostering of qualities that help in the understanding and appreciation of the various nations and their contributions to the stock of human knowledge, joy and welfare. They have their own ways of co-operation and social service, guided by considerations of humanity more than anything else. Those, on the other hand, who believe in nationalism first and through federation internationalism next, must necessarily encourage the development of qualities that enable the people of a country to compete with and beat other countries in various activities—industry, commerce, means of protection, etc. Interest in national life as thus conceived is bound to

foster a spirit of violent competition. 'Citizenship', 'national bias'—these are slogans in the educational organisations of the West. Are we going to transfer their methods ? We have been told, 'no'—ours is not the method of violence, and hence our system is going to be radically different from the system of the West. But it passes all understanding how non-violence of the type that Mahatmaji has prescribed can ever be made to emerge out of a scheme of education with such a definite national bias. National life owes its breath to politics. The sort of education that the Wardha scheme envisages is suspected to have a strong political bias. There is nothing inherently wrong in any scheme of education being inspired by political motives. At any rate no such ethical standards seem to be entertained at present in any national scheme of education in the West. The citizenship and national spirit which their schemes of education inculcate have nothing to do with non-violence or violence as a creed. National life in the countries of the West as much as the East cannot be conceived of except in terms of war and consequently violence. The Scheme of education we are now considering and which moreover in all essentials is likely to be adopted as the Government system in the seven Congress provinces of India has the uniqueness of harnessing non-violence with ideals of nationalism and citizenship. It is quite understandable that Mahatmaji should propose that our children be taught the superiority of non-violence over violence; but how the cultivation of national spirit and citizenship, as they are understood today, can go hand in hand with non-violence in thought, word and deed, is beyond our comprehension. There

is a strong suspicion in some minds regarding the Scheme that it has not been a sufficiently candid document. It betrays widely and fundamentally divergent ways of thinking being forcibly made to bear each other company—the politician's way and the way of a great lover of mankind, who still wavers between nationalism and humanism. The politicians are perhaps eager to bring about a quick change in the state of affairs in India. Education is a handy tool and they want to capture it just as other countries have done. It has been stated in the Report that the proposed scheme aims at the "literacy of the whole personality" rather than a sort of superficial literacy. There are people, who are afraid, however, that the new Scheme will bless the pupils with no better brand of literacy. They are not at all worried over that. What they *do* worry about is that in the name of education the masses will be given just that much of literacy which will enable them to be the ready recipients of the political messages of their leaders. Their emotions must be so trained that they will readily lend themselves to be worked upon by persons who swear by democracy but are instinctively intolerant of free thinking or free action (quite within the meaning of organised activity) elsewhere. Not that there is anything ill-advised in a scheme of education that would train a nation to co-operate and be business-like, to strike hard and strike sure when occasion demands; but why profess non-violence and the essentially Indian character of the commodity that is offered? The psychological, sociological and economical aspect of the scheme are all of a piece with the political aspect of it. In politics

democracy is a losing concern and yet it has its mysterious appeal. The appeal lies best through democracy; when, however, education will turn out its finished products, their behaviour will be congenial to the growth of leaders who alone will act through a literate mass of humans, perhaps with occasional glimpses of their enslaved character, but helplessly and irresistibly dragged into the current political. It is quite understandable how a nation in the making is forced to forge on its educational anvil a race of men and women who will not lag behind in the open competition for "exploitation and violent force"; but why uphold a different ideal when method and practice are sure to lead elsewhere?

When statesmen undertake to steer the bark of education, it is only just and fair that it should be politics-ridden. Our only grievance is that the little of liberty that is still left in the domain of thought as nourished by education, disorganised and undeveloped as it maybe, should be snatched away. Politics does not give us liberty. It is too late in the day to establish it. Education, rightly conceived, may redeem certain fields where statesmen will not consider it worth their while to lord it over, but where men, otherwise smarting with mortification, might discover much to their relief sources of enjoyment born of the free spirit of man. It is not our contention here that the Scheme under consideration has been mischievously devised to wheedle a whole nation but that it requires to be released from the grip of people who are essentially politically minded. Quick results may be necessary in other fields of human endeavour, but never so in education. Politics is an organisation which is the playground of human qualities that

make man feel that he is but a link in the great chain of Nature's exhibits; and hence there must be occasions when it should be a little enlightened by considerations other than merely natural. Education alone is the great source of such light; and as such, in the hurry and frenzy of political, communal or even religious passions, it should not be allowed to be the mere handmaid of any mere Time-spirit.

It is not possible, as was suggested at the beginning, to go into details; yet no one is more conscious of the need for a

more elaborate treatment than the writer himself. It must be made clear that the discussion has not been carried on in any spirit of carping criticism. The writer hopes he would be able to clear himself on some future occasion of irresponsible utterances by substantiating charges made with relevant references to the report of the Committee. He feels confident, however, that the outline has not been so vague as not to indicate at all the spots which he would put his finger on.

(Continued from page 82.)

We were also very sorry to part with Dr. V. Gokhale, whose term of service, lent by the Deccan Education Society of Poona to the Cheena-Bhavana, ended April last. We were very keen that the term be extended for one year more but the Deccan Education Society could not spare his services any longer. We are, however, grateful to them for their kind co-operation.

Pandit N. Aiyaswami, ex-student of

Visva-Bharati and a very competent Scholar of Sanskrit, Pali and Tibetan, has been appointed from 1st July to take Dr. Gokhale's place as Professor of Buddhism in the Cheena-Bhavana.

We are also glad to announce that during the absence of Prof. Tan Yun-Shan in China, Pandit Vidhushekhara Bhattacharya has kindly accepted the responsibility of directing and co-ordinating the academic activity and research at the Cheena-Bhavana, for which purpose he will visit Santiniketan once every month.



By Ram Kanai Samanta.

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— VISVA-BHARATI NEWS —

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A Message

The activity represented in human education is a world-wide one ; it is a great movement of universal co-operation interlinked by different ages and countries. And India, though defeated in her political destiny, has her responsibility to uphold the cause of truth, even to cry in the wilderness, and to offer her lessons to the world in the best gifts which she can produce. The messengers of truth have ever joined their hands across centuries, across the seas, across historical barriers, and they help to form the great continent of human brotherhood. Education in all its different forms and channels has its ultimate purpose in the evolving of a luminous sphere of human mind from the nebula that has been rushing round ages to find in itself an eternal centre of unity. We individuals, however small may be our power, and to whatever corner of the world we may belong, have the claim upon us to add to the light of the consciousness that comprehends all humanity.

Rabindranath Tagore

Santiniketan and Sriniketan

Rabindranath Tagore, who had gone to Kalimpong for the summer holidays has been staying at Mungpu, as the guest of Dr. and Mrs. Monomohan Sen, since the 21st. of May. He will come down to Santiniketan with the commencement of the new session.

...

Information has been received that an exhibition of Rabindranath's pictures is soon being organised in London under the auspices of the India Society. Dr. Stella Kramrisch of the Calcutta University took with her these pictures during her present visit to England.

...

C. F. Andrews is busy editing a complete authorised edition of Rabindranath's prose writings which will be a companion volume of his "Collected Poems" published by Messrs. Macmillan & Co., two years ago. The book will contain some of his latest articles which have not yet been published in book form.

...

We gratefully acknowledge a donation of Rs. 500/- from Sreejukta Jyotsna Devi of Sherpur, Mymensingh—on the occasion of Rabindranath's birth-day celebrations in that town. The function was presided over by Pandit Kshitimohon Sen Sastri of the Vidya-Bhavana.

...

The construction of the Hindi-Bhavana and of the College Hostel,—to be precise, hostels, for they will be four separate buildings—has already been commenced at Santiniketan. The Kala-Bhavana hostels, built with the money generously donated by Messrs. Birla Brothers of Calcutta, are also nearing completion. The Kala-Bhavana Studio is also soon to be finished. They will all be ready for occupation from the beginning of the next session on July I. A new annexe is being built to the Kala-Bhavana Museum to house the Havell Collection.

...

The Visva-Bharati Publishing Department has just published an anthology of Bengali Verse which is the first publication of the "Loka-Shiksha" Series of the Visva-Bharati. It has been edited by Rabindranath Tagore who was assisted in this work by Kananbehari Mukherjee and Nandagopal Sengupta.

•

...

We are glad to learn that Dharendra-mohan Sen will reach home on the 4th of June from England where he went about a year ago to study the educational methods in the progressive schools in that country and in the Continent. He will take charge of the educational work at Sriniketan from the beginning of the next session.

...

A Letter From Kalimpong.

A. K. C.

One of our local wags once remarked that if there were three persons from Uttarayan going to Calcutta the same day, they each took a different train of the trio so thoughtfully provided by the E. I. Ry. on the loop line. Such indeed is the individualism of the Tagores and it should not surprise you that Rathida and *Bowthan* left for Kalimpong on the 24th of April and Gurudeva and I followed in the same direction the day after. The arrangement had however its merits, for the advance guard could get every thing ready for Gurudeva in the house and it would be easier for him to settle down the same day as he arrived. But this was his first long journey since his last severe illness and I felt naturally quite nervous shouldering all the responsibility of the journey all by myself. Moreover the last few days in Calcutta had been pretty trying ones for him,—incessant flow of visitors, and innumerable engagements. As a result, Gurudeva looked terribly worn out and tired when he arrived at the station which only added to my misgiving.

We chose to travel by 'the North Bengal Express in preference to the Mail, partly in order to avoid the rush and partly to arrive at Siliguri at a later hour. The particular Express belies the dictionary sense of the term for it does a journey of 303 miles in nothing less than 12 hours, rivalling the speed record of the first passenger train whistling out of Darlington station now over 100 years ago

when the Secretary of State, Huskisson, was mowed down by it as he stood transfixed to the rails, marvelling at the lightning speed of the ingenious steed of steel. However slow it might be, it nevertheless finally reached its destination and in scheduled time too. From Siliguri it was another 50 miles by car to Kalimpong. The road is in a pretty decent state of preservation and thanks to Henry Ford, one does this bit of journey quite comfortably and quickly. As a matter of fact, we got to Kalimpong much earlier than it was expected, which caused a miniature tragedy.

The townspeople had built a beautiful arch over the road at the entrance to the town and had arranged to receive Gurudeva there, as this was his very first visit to this beautiful hill-station. We knew nothing about it and as I told you before, we arrived earlier than was expected and hundreds of people turned out and gathered to this spot with garlands and bouquets good half an hour after Gurudeva had passed through. The people were naturally disappointed but the blame rests not upon us but on the organisers, they should have informed us of their plan.

We are staying at the Gouripur Lodge, kindly placed at Gurudeva's disposal by the Zeminders of Gouripur to whom it belongs. It is a lovely comfortable house standing in its extensive grounds, a little away from the hub of the town, commanding a glorious view of the eternal snows. There are not many many people about

and this town is singularly free of fashionable folk and government officials, the curse of most hill stations in our country. This seemed all the more remarkable, as Darjeeling was only a couple of hours' run from here and we had come prepared for the worst. In the words of Bagehot, "we were startled to find a universe we did not expect". It is not half as wet as Darjeeling nor quarter as barren and dusty as Almora; it makes a happy balance and it is just what a hill station should be. Another great thing, it has no cinema here and meretricious posters of scantily draped cinema stars do not obtrude upon you as you go out for a walk. What a relief !

Kalimpong has hitherto been mostly known as the centre of Dr. Graham's activities. He is the Patron Saint of the Anglo-Indian Community, at least in this part of India and his St. Andrews's Colonial Homes has solved a very great problem of this unfortunate people. Nearly 700 Anglo-Indian boys and girls live under his parental care and are educated and trained for a good life. Many are sent out to New Zealand and other countries where immigrants are still welcome. He is an old man judged by our standards, just the same age as Gurudeva but he rode all the five miles from his Homes to this house when he came to see Gurudeva and on return journey too, used his pony. Only last year he journeyed round the world visiting his "children" and is planning another, a couple of years hence ! I do not think he ever remembers his age except on his birth-day. Attached to the Colonial Homes, there is the Arts and Crafts School, famed all over the country for its artistic products.

They do here much the same work as we do in the Industries Department at Sriniketan and I mean no disrespect to my colleagues at Sriniketan when I say that we have much to learn from them in the method of organisation, particularly with regard to marketing.

Our next door neighbour—but it takes a good quarter of an hour to get to his place—is Sreejut Hirendranath Datta, the distinguished savant, who was once, if I remember correctly, our Artha-Sachiva. He is also one of our trustees. He comes to see Gurudeva now and then and Gurudeva looks forward to these visits, for he has the greatest respect for Sjt. Datta's intellect and erudition. Gurudeva said the other day that in his younger days, when he was in the habit of reading his newly written articles before literary societies in Calcutta, he welcomed nothing more than to have Hirendranath Babu as the President, for none could sum up the discussion in a more admirable manner.

I have told you already that the townspeople were extremely disappointed that they could not welcome Gurudeva, as they had planned, on the day of his arrival and at Hirendra Babu's suggestion, it was arranged that representative citizens would come to the Gouripur Lodge on an appointed day and greet him in the name of the people. So, we had a nice little function on the first day of May in the compound of our house when about 300 of the local people of all class and nationality came and met the Poet. He replied to their welcome in a few words and then the function ended. If our public functions were all so short and sweet !

Gurudeva's birthday was fast drawing near. As we had already celebrated the event at Santiniketan on the first of Bai-

shak, we thought the day would pass off very quietly in this sleepy mountain town. But we were mistaken ; soon after our arrival here, there arrived also Mr. Mazumdar, the energetic Director of the Indian programmes of the Calcutta Radio Station who said that they were making elaborate preparations at the Calcutta Radio Station for celebrating the event and wanted us to persuade Gurudeva to agree to broadcast a few words suitable to the occasion. As Kalimpong was on the telephone line, he said if Gurudeva would speak before the phone here, they could get the voice transmitted to and broadcasted from Calcutta. Luckily Gurudeva agreed and sat down to write the magnificent poem which you all heard him recite on the radio and has later on been published in the Pravasi. On the 25th of Baishak, there were a number of officers of the All India Radio at Kalimpong to organise the programme. We were all very apprehensive of success as the day turned out to be a stormy one and the telephonic connection was often disorganised on the line. However the telegraph department took all possible precaution and when the actual moment arrived, every thing was all right. It was a beautiful reception and the A. I. R. naturally felt very proud of their achievement. They had spent a lot of money for it and taken a lot of trouble and they were generously rewarded.

Kalimpong has suited Gurudeva very well and people are very considerate. They know the aged poet has come here for a quiet rest and recuperation and they never come and worry him. The townspeople have made no demands on him and he feels so grateful to them for this. I feel, he has improved in his general health and rest he has had to his fill. I have never seen him take life in such a leisurely stride ; he mostly keeps to his chair and spends his time reading. Only the last few days, has he been engaged in a serious piece of writing. I am giving out a secret ; he is writing a popular book on Bengali Language and Literature, to be published in our "Loka-Shiksha Series", the first of which is the anthology of modern Bengali poetry due to see light of the day in a day or two.

But we are now no longer in Kalimpong but 20 miles away from it, at Mungpu, the Government Cinchona Plantation where Gurudeva has been staying since the 21st. of May as the guest of Sreemati Maitreyi Devi, the poetess. Her husband Dr. M. Sen is in charge of the Quinine Factory here and though his profession may belie it, is the sweetest of persons.

We are miles away from civilisation, there is no telegraph office within measurable distance and I wish with all my heart there were no post office either.

AN IMPRECATION

By Rabindranath Tagore

When my mind was released
 from the black cavern of oblivion
 and woke up into an intolerable surprise,
 it found itself at the crater of a volcanic hell-fire
 that spouted forth a stifling fume of insult to Man;
 it witnessed the long-drawn suicidal agony of the Time-spirit
 passing through convulsions of a monstrous deformity worse
 than death.

On its one side a defiant savagery and the growl of homicidal
 drunkenness,
 on the other, timid powers tied to the load of their carefully
 guarded hoardings,
 meekly settling down to a silent safety of acquiescence
 after miscalculated bursts of impatience.
 At the old nations' council chambers
 plans and protests are pressed flat between the tight-shut
 prudent lips.

In the meanwhile across the sky rush with their blazing blasphemy
 the soulless swarms of vulture-machines
 carrying their missiles of ravenous passion for human entrails.

Give me power, O awful Judge, sitting on the throne of Eternity,
 give me a voice of thunder, that I may hurl imprecation
 upon this cannibal whose gruesome hunger
 spares neither women nor children,
 that my words of reproach may ever rock
 upon the heart-throbs of a history humiliated by itself,
 till this age choked and chained
 finds the bed of its final rest in its ashes.

Alumni News

The Alumni Association celebrated Gurudeva's birth-day on Sunday, the 15th of May in Calcutta in the house of Sjt. Sudhiranjan Das, Barrister-at-Law. There was a large gathering of ex-students and teachers and Mahamohopadhyaya Pandit Vidhusekhar Sastri presided over the function. On behalf of the Association, a beautiful writing set was presented to Gurudeva. The function ended with a sumptuous meal provided by the host of the evening.

In this connection an art-exhibition of the works of Kala-Bhavana teachers & students was organised in the studio of Kshitish Roy, A. R. C. A. at No. 10 British Indian Street, which proved a great success.

The arrangements were in the hands of Pulin Behari Sen, Kamkar Sen, Kanailal Sarkar and Mantu Ray who executed their work with great credit.

...

The annual social gathering of the Calcutta Section of the Association took

place on the 3rd of April last in the house of Sjt. Tarun Kumar Ray.

...

M. Ajmal Khan, M. A., (lately of the Vidya-Bhavana) is now engaged in political work and has been appointed the Secretary to Maulana Abul Kalam Azad.

...

The following news from the Rangoon correspondent of the Statesman (dated May 10.) would prove interesting to many of our members. It may be recalled that Miss Cederblom worked at Santiniketan for one session in charge of the Swedish Weaving Section.

"Miss Aina Cederblom, the Swedish traveller who crossed the Bay of Bengal in a motor boat from Vizagapatam to within a few miles of Bassein, arrived in Rangoon yesterday aboard a launch with the motor boat hitched astern.

It will be recalled how Miss Cederblom started out to cross the Bay on April 21, but ran short of petrol on May 1, when within a few miles of the Burma coast. Luckily the Chakdina, en route to Akyab from Rangoon, sighted the motor boat and towed it to safety."

...



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OF

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The copyright of the Bengali works of Rabindranath Tagore and their translations in Hindi belongs to Visva-Bharati and the authorities of the Visva-Bharati have purchased the stock in hand of all Hindi translations of Rabindranath Tagore's works from the Prabasi Office which was authorised by the author to publish Hindi translations. The Hindi works are now being printed and published by the Publishing Department of the Visva-Bharati and will be available at the Visva-Bharati Book-Shop, 210, Cornwallis Street, Calcutta.

The Publishing Department of the Visva-Bharati has also arranged for publication of a series of authorised translations of the Poet's works in Hindi from original Bengali.

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